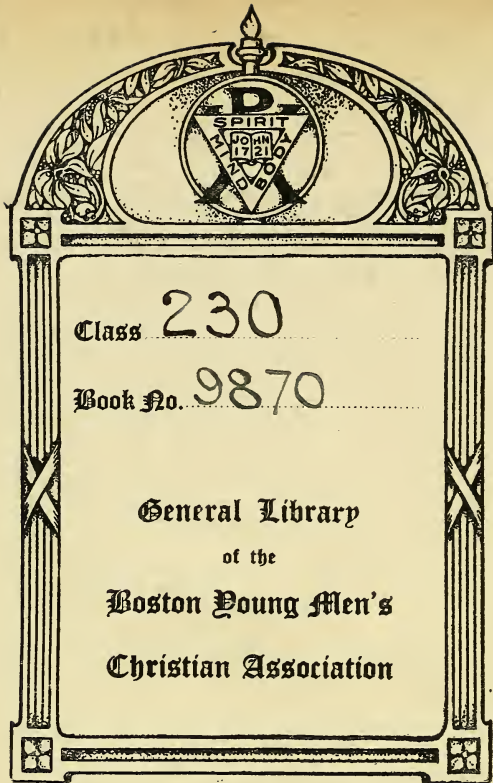


*The*  
KINGDOM *of* GOD

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FRANCIS A. WIGHT



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shall ever remember them  
with gratitude and high esteem.


Boston Y. M. C. A. Nov. 28, 1923.

II Tim. 2:15. I Thess. 5:13, 24.





# THE KINGDOM OF GOD



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# The Kingdom of God

OR

THE REIGN OF HEAVEN AMONG MEN

By

FRANCIS ASA WIGHT



NEW YORK

CHICAGO

Fleming H. Revell Company

LONDON AND EDINBURGH

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*To my son Paul and his wife Margaret,  
Ministers of the Word, and to my second  
son Raymond, is this volume affection-  
ately Dedicated.*



# CONTENTS

CHAPTER	PAGE
PREFACE . . . . .	9

## PART I

### The Theocracy and Kingdom of the Jews

I. THE THEOCRACY OF THE JEWS . .	15
II. THE KINGDOM OF THE JEWS . .	28
III. JESUS AND THE JEWISH KINGDOM .	36

## PART II

### The Kingdom of God, or Heaven

IV. THE KINGDOM DESCRIBED . . .	46
V. THE KINGDOM OF GRACE . . .	53
VI. THE GOSPEL IS THE POWER . .	59
VII. "THE KINGDOM" AFTER HIS RES- URRECTION . . . . .	68
VIII. THE GREAT COMMISSION AND PROMISE . . . . .	71
IX. CHRIST'S ASCENSION INTO HIS GLORY . . . . .	77
X. THE KINGDOM COMES IN POWER .	83
XI. THE KINGDOM WITHIN . . .	88
XII. THE CHRISTIAN DISPENSATION BE- GAN AT PENTECOST . . . . .	95

CHAPTER		PAGE
XIII.	NO PAROUSIA IN THE FIRST CENTURY . . . . .	102
XIV.	KINGDOM IN PROPHECY . . . . .	108
XV.	GROWTH OF THE KINGDOM . . . . .	115

### PART III

#### The Kingdom of Glory or the Millennium

XVI.	THE MILLENNIAL REIGN OF CHRIST	121
XVII.	RESURRECTION OF SAINTS BEFORE MILLENNIUM . . . . .	130
XVIII.	TRANSLATION OF THE SAINTS . . . . .	139
XIX.	THE BRIDE IN HEAVEN . . . . .	145
XX.	THE RETURN OF JESUS AS KING . . . . .	154
XXI.	THE MILLENNIUM . . . . .	168
XXII.	WHO REIGN WITH CHRIST? . . . . .	178
XXIII.	CHRIST'S KINGDOM OF GLORY . . . . .	188
XXIV.	THE MILLENNIAL CITY . . . . .	198
XXV.	GOD'S ETERNAL KINGDOM . . . . .	212
XXVI.	CHRIST AND HIS CHURCH THE WORLD'S ONLY HOPE . . . . .	221
XXVII.	JOHN'S STANDPOINT IN RECEIVING HIS VISIONS . . . . .	228
XXVIII.	A SUMMARY . . . . .	238
XXIX.	THE SIX SIGNS OF THE OLIVET DISCOURSE AND THE SIX SEALS OF REVELATION COMPARED . . . . .	251



## PREFACE

**H**UDSON TAYLOR, of the great China Inland Mission, said, "I know not why God chose me, unless it was that in me, his weakest child, He might the more show his own power in giving the victory." So feels the author in giving this volume to the public, which he believes sets forth truths on a subject of great importance. Not only does he feel this because of his own limitations, but because that only when self has been eliminated and the Holy Spirit invoked and given control has there been any progress in its production. Praises have mingled with the prayers for the light as it came upon Scriptures that before had seemed so obscure. While indebted to many for help, yet this entire book is the result of independent research into God's Word, depending alone for the final word upon the information that its sacred pages reveal.

A great many are like a theological professor who said, "While I can give a satisfactory argument for post-millennialism, yet I cannot satisfactorily answer the Scripture that is given to prove pre-millennialism." But believing most devoutly in the unity of God's revealed truth, the author has

sought to get the whole mind of the Spirit upon this great theme, and finds to his delight that both schools, while wrong in some things, yet contain very important truths.

The law in hermeneutics—"The Unity of Truth" has been fully recognised and it is the greatest joy to see all Scripture, whether in the Old or New Testament, that bears upon this theme brought into complete harmony. Every verse has been given its most obvious meaning; for most certainly the Lord knows how to express truth in the clearest way and He means what He says, and says exactly what He desired to say; and all twisting or straining of the Scriptures is insulting to God. Beware of the commentator who magnifies obscure truths, putting them in a place of great prominence. God's light is not put under a bushel waiting for some visionary to lift it off. As it is absolutely necessary for a surveyor to find first his "beginning corner" before he runs his lines, so it is just as essential for a student to find the beginning of God's kingdom, that John and Jesus proclaimed to be "at hand," before he can understand the purpose, nature or place of the kingdom of God in the earth.

"Israel is the key that unlocks prophecy," says a recent author. No wonder that in using that key he enters only Jewish rooms. But "*The Testimony of Jesus is the Spirit of Prophecy*" (Rev. 19:10). The Key to the Scriptures is *Jesus the Christ*; and there is none other. To understand

our relations to the Old Testament, we must begin at the feet of Jesus and get his viewpoint and hear Him say, "Ye have heard that it was said to them of old time," "But *I say unto you.*" We must get into the midday glory of the Son of God, and then trace the rays of light emanating from that centre, not only into the future, but also into all the types and shadows and then all will be clear. Why stumble along in the twilight, when "the Sun of Righteousness has risen with healing on his beams." Jesus is the full realisation of the covenant-promise to Abraham and He is "the root that is holy," that must give life to all the branches whether wild or natural, for both alike must be grafted into Him to live (Rom. 11:16-24; Gal. 3:29; John 15:4-6). God will fulfil his oath to the fathers and restore Israel to their land, but only until their hardness is taken away, and they are reconciled to God through Jesus their Messiah, and they are all thus grafted in; and then their temporal and earthly prosperity will be lost in the greater glory of the Millennium, which is wholly *Christian* and Spiritual.

It is very evident that the full work of redemption through Jesus the Christ, which is the entire destruction of sin and a universal reign of righteousness in this earth, is divided into two dispensations, (1) the Christian, (2) the Millennial. These are two phases of the kingdom of Christ, (1) "the kingdom of Grace," which is being administered

in the earth by the Holy Spirit and (2) the kingdom of Glory which is to be administered on earth by Jesus in person. In the first phase the children of the kingdom are being born out of the world by their receiving "the word of the kingdom." This necessarily takes the form of a church—"God's called out people"; but the second phase is where Christ in person reigns conjointly with his church—his bride. Under this personal reign of Jesus, Satan is bound and caged and there ensues a universal kingdom of Righteousness and Peace, until sin and its consequences are completely banished from the earth. It is illogical and also wrong exegetically to say that there will ever be under this present dispensation a *visible* government that heaven would call "a reign of Righteousness."<sup>1</sup> The difference in these administrations is even more distinct than that between the Old and New Testament, which is clearly shown in the conversion of Paul. He listened to the burning eloquence of Stephen, who was filled with the Holy Spirit and heard his Christ-like prayer of forgiveness as he sank in death. What more could the Holy Spirit do to change his heart? And yet the only effect was to make Saul a fiercer persecutor than before. But one look at the glorified Christ and one sentence from Jesus in *person* upon the Damascus road, produced a humble disciple and a flaming

<sup>1</sup> Mat. 25: 31-34; Luke 21: 31; I Cor. 15: 23-28, 50-52; II Tim. 4: 1; I Pet. 1: 11; Rev. 20: 1-6.

evangelistic apostle that made Europe and Asia Minor tremble at his word of power.<sup>1</sup> What a change will come to this old world when Jesus in person and his glorious bride possess this earth for righteousness. Instead of its being "the end of the world" it will be only the beginning of the *visible* kingdom of God on earth.

### GOD'S WILL IS BEING DONE

God's purposes for this age are being gloriously fulfilled; for He is gathering a mighty host "that no man can number" to return with glorified bodies to this earth with Jesus, and to sweep the earth clean of all corruption and sin and to reign with Christ a thousand years. God is in his heavens and his plans are being executed upon this earth and there are not demons enough in hell, or wicked men on earth, nor power enough in all of Satan's dominions to thwart his glorious purposes. Things are not now going to "the bow-wows" and heaven is not impotent. Everything is moving with delightful precision in the mighty swing of heaven's order, and it behooves every believer "to look up and lift up your heads" and catch the beams of glory shining out of heaven's portals, as harbingers

<sup>1</sup> As God translated Enoch and Elijah out of the former dispensations to show the translation of the saints at the close of this one, so Christ appeared to Saul in person, which was not only necessary to make him an apostle, but to show what Christ could do in his *own person* in the millennial dispensation.

of the coming King, who already stands "even at the doors" (Matt. 24: 33; Luke 21: 28).

The rainbow of promise, arising out of Eden, extends over two thousand years and descending, rests upon that sun-crowned mountain peak called the *Covenant of Promise* to Abraham. It arises again and extends out over the Jewish covenant for another two thousand years and rests again upon the head of the Son of God just risen all victorious from the tomb. It rises again at the advent of the Holy Spirit at Pentecost and reaches out for nearly two thousand years more, to the *Second Advent* of the Christ, who returns with his glorious bride, to reign in person upon this earth. Then it rises for another thousand years, the seventh, which is God's holy Sabbath of Rest, Righteousness, Worship and Peace; and, arching over all, rests upon the Great White Throne and the final judgment. Then it arises for the last time until its beauty is lost in the celestial glory of a "*NEW Heaven and a new earth*" in the *Eternal Kingdom of God*; "even the Father."

BOSTON, MASS.

F. A. W.

*All quotations in this volume are made from the American Standard Version (1901 A.D.) Thomas Nelson and Sons, New York.*



## PART I

### The Theocracy and the Kingdom of the Jews

#### I

#### THE THEOCRACY OF THE JEWS

THE Kingdom of God, or heaven, in its entire consummation, is the fullest realisation of all that for which saints have prayed, philanthropists have wrought and of which poets have dreamed and prophets have foretold of God's beneficent purposes for the complete happiness and glory of mankind. Its unfolding covers the entire revelation of God to man and naturally falls into the following divisions: (1) the theocracy of the Jews; (2) the kingdom of the Jews; (3) the kingdom of God, or heaven, in two parts—(a) of grace—the church phase; (b) of glory, or the millennial reign of Christ; (4) the final kingdom of the Father, all constituting in various stages the kingdom of God or the reign of heaven among men.

#### THEOCRACY DESCRIBED

A THEOCRACY,—“*a government by the immediate direction or administration of God,*” where God is the supreme lawgiver, counsellor and ruler, is God's choice of government for man.

The theocracy of the Jews, as shown in the Bible from Exodus 19:3 to I Samuel 9:27, was called "The Covenant" and had for its constitution "The Ten Commandments" which contained "the words of the covenant" (Ex. 34:28; Deut. 4:13; I Kings 8:9, 21), and God, as King, administered it through Moses and then through Joshua and the Judges. The people were not to make, but to obey the laws given by God, which inherently produced the greatest rewards. God's purposes concerning Israel in this theocracy are expressed in Ex. 19:5, 6—"Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be mine own possession from among the peoples; for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation." This exalted purpose God defended with drastic measures, not for Israel's sake alone, but for that of the whole earth, which He said was his.

#### ITS STRENGTH OVER A KINGDOM

This theocracy had two mighty factors for strength, one in that it had a continual pull heavenward toward God, the other that of equality, where each person had a chance for the highest development. One was not to rule over another but they were to be "brethren" (Lev. 25:35-46), "a kingdom of priests" (Ex. 19:6; cf. I Pet. 2:5, 9; Rev. 1:6; 5:10). Israel, with all her shortcomings under the Judges, was never stronger morally than



when obedient under Joshua and the Elders that succeeded him (Josh. 24:31), and under Samuel (I Sam. 7:12-17). When Samuel established his judiciary circuit that order and justice might prevail, and gathered the young men into his school of the prophets that as leaders they might instruct the people by precept and life, he created such a strong, healthy home and social condition of morals that it held the nation together until the end of Solomon's reign. During this period the foundations were being laid for the future glory under David and Solomon, which was dissipated by the opulence and oppression of Solomon's court.

#### PRODUCES STRONG LEADERS

The strong faith and moral fibre of Jonathan and David were produced under these environments, for David came from the "sheep cotes" of the home of Boaz, who had his young men in control. How mightily God could have used these two, whose hearts were knit together, if Saul had not been insanely jealous over his *crown* (I Sam. 20:30, 31). This is where the rule of the Judges, who arose as deliverers for the occasion, like Gideon, Jephthah and Samuel, had an advantage over the hereditary monarchy that followed, whose king might be a misfit like Manasseh, whose long reign was the undoing of the kingdom of Judah (II Kings 21:11-15; 24:3, 4). An unlimited monarch suppresses such leaders, either by banish-

ment or death, as Saul did David when he arose to become the natural leader; but in a representative government like Great Britain, the United States, etc., which are patterned somewhat after the Jewish Theocracy, the strong man of the nation like Gladstone and Lloyd George and Washington and Abraham Lincoln, becomes the *leader* of the nation in its crises. The young men whom Samuel was training into sturdy freemen were vastly different from those supercilious weaklings that grew up with the crown-prince Rehoboam, who thought, like the military heads of Germany, that strong men could be cowed by "frightfulness" (I Kings 12: 10, 11).

#### BLESSED HOME LIFE

How restful to read that charming pastoral sketch in the book of Ruth where the salutations were "Jehovah be with you," with the response, "Jehovah bless thee"; where "a mighty man of wealth," Boaz, could say to a foreign damsel, "Jehovah recompense thy work and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge" (Ruth 2: 12). What courtesy, honour, and holy emotions of love and peace shine in the whole sketch. It is a little section cut out of the city and rural life of God's government; his picture of that which is the true unit of power, the home where God dwells.

Henry Grady, the great Southerner, found that even the capital of a great free people was not the home of the nation, but homes like his own in Georgia where dwelt one of God's mothers, who renewed his faith when he was slipping and sent him forth *again*, strengthened and equipped anew unto his great task.

#### WOMANHOOD EXALTED

How exalted was womanhood under this theocracy. Not as the women under the kingdom, who were strong factors in its degeneracy, like Jezebel and Athaliah with all their idolatrous brood, nor a Bathsheba and the beauties of the court of David and Solomon that sank it into voluptuousness and idolatry; for "when Solomon was old his wives turned away his heart after other gods." But here, under the theocracy, we behold a Deborah judging the people under her palm trees in the hill country of Ephraim; and who sent word to the timid Barak who refused to go into battle without her, saying, "I will surely go with thee." And she went and wrote a wonderful psalm on the great victory, emphasising the important place of woman in it all. Woman's suffrage is nothing new. Then we have here the Queens of the homes where woman shines best; a Hannah, who gave Samuel to Israel and who also wrote a psalm; and Naomi and Ruth, the great ancestress of David and Jesus.

## JESUS' REIGN—A THEOCRACY 7

How the teaching and life of Jesus fall into these scenes of the theocracy in complete harmony; much more so than in the times of the kingdom that followed.

“Jesus called them unto Him and said, Ye know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister and whosoever would be first among you shall be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matt. 20: 25-28). “All ye are brethren.” “Neither be ye called masters: for one is your Master, even the Christ” (Matt. 23: 8, 10).

Here Jesus gives the very essence of a theocracy, showing its great superiority over a kingdom where “the great ones exercise authority and lord it over others.” This is the kind of a reign Jesus inaugurated on earth, creating a “kingdom and priests”—“a holy nation” (I Peter 2: 5, 9; Rev. 1: 6), a section of which is seen in Acts 2: 42-47; 4: 32-37. And it is for such an ideal government that President Wilson and Lloyd George and the Allied nations have been fighting and for which the great, free-hearted and broadminded Christian

philanthropists of all nations pray and long for; but which can only be obtained by a regenerated world under the reign of the world's only rightful King, which is Jesus.

#### KINGDOM OBNOXIOUS TO GOD }

No wonder that when the people clamoured for a king so "to be like the nations round about" God was grieved and said to Samuel:

"They have not rejected thee, but they have rejected me, that I should not be King over them; according to all the works which they have done since the day that I brought them up out of Egypt even unto this day." "Now therefore hearken unto their voice, howbeit, thou shalt protest solemnly unto them and shalt show them the manner of the king that shall reign over them" (I Sam. 8: 7-9).

Then Samuel showed them the oppression they would receive under a kingdom, which was fulfilled to the letter by various kings and under the latter part of Solomon's reign when the revolt came.<sup>1</sup> "But the people refused to hearken unto the voice of Samuel and they said, Nay; but we will have a king over us, that we also may be like all the nations" (I Sam. 8: 19, 20). But God through Samuel made the people repent and confess their sin for asking for a king.

"Now therefore stand still and see this great

<sup>1</sup> I Sam. 8: 10-18; I Kings 4: 22-28; 12: 4-16.

thing which Jehovah will do before your eyes. Is it not wheat harvest to-day? I will call unto Jehovah that He may send thunder and rain, and ye shall know and see that your wickedness is great, which ye have done in the sight of Jehovah in *asking for a king*. So Samuel called unto Jehovah and Jehovah sent thunder and rain that day: and all the people greatly feared Jehovah and Samuel. And all the people said unto Samuel, Pray for thy servants unto Jehovah thy God that we die not; for we have added unto all our sins this evil to ask us a king" (I Sam. 12:16-19).

This whole scene shows how obnoxious the kingdom was unto God. While He granted it because their hearts were so set on it and possibly certain purposes could be better worked out under it, yet it was under the most solemn protest and after their confession of the great sin in their asking for it.

### NO DIVINE RIGHTS OF KINGS

The doctrine of the "Divine right of kings" does not exist here; nor in any other place in God's Word, but just the opposite. Neither does the legislation under Moses (Deut. 17:14-20) differ from the above. Moses says "For I know thy rebellion and thy stiff neck" and "that after my death ye will utterly corrupt yourselves and turn aside," etc. (Deut. 31:27, 29). God, foreseeing that they would demand a king (Deut. 17:14),



gave the law for the king to follow, just as he did through Samuel (8:10-18; 10:25), viz., he was not to multiply unto himself horses or wives or silver and gold, all of which stipulations Solomon trampled under his feet. God has nothing but abhorrence for pomp, parade and pride with all their "fuss and feathers" whether in state or religion. Even the civil war, under the rule of the Judges, recorded in Judg. 19:1-21:24, was far from being the period of the greatest "moral corruption" in the history of Israel. Israel's darkest hour was when they had a king—the murderous Abimelech (Judg. 9:1-57). Many things in this war of the eleven tribes against the tribe of Benjamin show a high regard for law and righteousness, for it was to "put away evil from Israel."<sup>1</sup> Just as the Civil War in the United States, when the evils of slavery were put away, prepared this nation for its present greatness; so Israel by this, and the debacle under the sons of Eli, was being prepared for the blessed rule under Samuel, the prophet. Democracy is not Russia's trouble, but a thousand years of an Autocracy that is now reincarnated in Bolshevism. God could find no wild beast to represent the iron autocracy of Rome, so he described an "iron-teethed" monster that "devoured and brake in pieces" (Dan. 7:7). Never has God

<sup>1</sup> It shows 1. An acute conscience (Judg. 20:8, 11, 13). 2. An orderly procedure (20:1-18). 3. No Exultation, but deep sorrow when JUST retribution was given (21:1-6). 4. They reinstated the tribe of Benjamin (21:7-24).

given Autocratic power to any human being. Moses was God's *servant*, the meekest of men (Josh. 1:2, 13; Num. 12:3), and once, when he assumed autocratic power at the waters of Meribah, where he failed to "sanctify God before the people" by taking the power into his own hands, he broke the type and failed to enter the promised land (Num. 20:10-12, etc.).

#### NO ABSOLUTE MONARCHS BUT GOD AND CHRIST<sup>10</sup>

God and his Christ are the only absolute monarchs; and when any man or set of men, be he pope, czar, or kaiser, assumes such a power, he becomes a curse to humanity. The absolute control of the Church for a thousand years by the hierarchy produced "the dark ages." All human governments are imperfect and comparisons must be made with care; but see the difference between Gideon, who like our own Washington, put aside the offer of a crown with dismay (Judges 8:22-23, 28, 29) and the cruel Abimelech, who became king (Judges 9:1-57). Gideon thought it best to have "no king in Israel" besides God (Judges 8:23) and Jehovah certainly agreed with him. The inspired<sup>1</sup> speech of Jotham (Judges 8:7-20) is God's rebuke to men who turn away from productiveness to rule over others. Jotham was a worthy son of Gideon if a king was needed. Compare also this

<sup>1</sup> The inspiration is shown in the literal fulfilment of his prophecy (Judges 8:20; cf. 9:45, 49, 53, 54).



righteous civil war under the Judges (20:1-21:24), with the war of two boastful kings, when the king of Judah sent word to the king of Israel, "Come, let us look one another in the face" (II Kings 14:8-14): which they did with disastrous results. What ruin has come to nations and people because of the fool whims and wicked ambitions of kings, who use men as pawns on the chessboard to accomplish their selfish purposes. The world is not suffering so much from a lack of *human* authority<sup>1</sup> but from a lamentable lack of righteousness, which comes from an implicit obedience to the only absolute monarch, Jesus the Christ of God.

#### TABERNACLE PREFERRED TO THE TEMPLE

When David wanted to build a house for God, He said unto Nathan: "Go tell David, my servant, thus saith Jehovah, Thou shalt not build me a house to dwell in; for I have not dwelt in a house since the day that I brought up Israel unto this day, but have gone from tent to tent and from one tabernacle to another. In all places wherein I have walked with all Israel, spake I a word with any of the *judges of Israel*, whom I commanded to be *shepherd* of my people, saying Why have

<sup>1</sup> While lawlessness is very marked even now, for man always goes to extremes and the Beast government is the "Lawless One," yet he also rules with "*great Authority*" given by Satan (Rev. 13:2).

you not built me a house of Cedar?" (I Chron. 17:4-6).

We see that God received the proposition for the temple with questioning, and was not pleased with the more voluptuous life of the kingdom that necessitated a change from the simple life under the judges,—“The *shepherd* of *my* people.” Stephen when filled with the Holy Spirit said, “Solomon built Him a house; howbeit the Most High dwelleth not in houses made with hands” (Acts 7:47, 48). God’s “*Spiritual house*” is not built of brick or stone; but of “*living stones*” (of which the temple was only a type),—“a holy priesthood to offer up spiritual sacrifices acceptable to God, through Jesus Christ” (I Peter 2:5). The greatest cathedrals come out of the dark ages, and the same system to-day glories in pouring treasures and devotion into massive buildings where it moulders between cold walls rather than being lavished on a needy and receptive world. It would seem as if genuine Christianity was in inverse ratio to the size of the material structure. A burning bush by the wayside, or six feet of earth with a stone for a pillow, may be God’s sanctuary—“the house of God, the gate of Heaven”<sup>1</sup> (Gen. 28:11, 17).

<sup>1</sup> Great cathedrals, etc., find their suggestion in the Old Testament and not in the New, where there is not a hint that even a house for worship was ever built or dedicated. Of course, “a meeting house”—a Christian home or workshop, adapted to the needs of preaching and teaching is very essential so that the true temple, the church, may be edified and enlarged.

It is the tabernacle that the Holy Spirit uses to show God's plan of redemption rather than the temple. The whole jurisprudence of the Mosaic government is based upon a Theocracy with its priests, prophets, judges, and seventy elders and not upon a hereditary kingdom with an earthly king. "The shout of a king is among them" (Num. 23:21), does not refer to an earthly king but to "God is with him" which is also seen in the rest of the prophecy.

We see from all this that the Theocracy with its simple life and worship was God's choice over the kingdom. When He yielded, because of their stubborn natures, it was with a solemn protest that they were thus rejecting Him, which subsequent history proved true.

## II

### THE KINGDOM OF THE JEWS

**T**HE kingdom of the Jews existed from Saul to Zedekiah, who was carried away to Babylon, but came to its full end in the death of Jesus, who died and was buried as the "King of the Jews," and who had no successor. It was only permitted by God, after His most solemn protest and warnings, and it was born of that desire "to be like the nations round about," which was the very thing God wished to avoid.

#### KING SAUL

Saul, the first king, is an excellent illustration of God's contention with Israel, viz., that an earthly king was the rejection of Jehovah as king and would lead to oppression. Saul, as a man, big in body and heart and as brave as he was big, won the heart of Samuel and held it to the last (I Sam. 16:1). But Saul as a king drove out his best friend, David, "God's chosen," and in his heart murdered him. It was the *crown* that changed the man, who was "little in his own sight" to become the wilful, disobedient king, rejecting God as king until God rejected him from being king over Israel

(I Sam. 15: 17, 26). And this is the history of nearly all the kings, both of the kingdoms of Judah and Israel, until God removed the kingdom forever.

### KING DAVID

The second king, David, was "after God's own heart" and thus his reign was the continuation in spirit of the theocracy, where God was really the King. The glory of David's reign and the first part of Solomon's was in their being like Moses, Joshua and Samuel, yielded in heart and life to do the will of God, to be obedient in all things to Jehovah, Israel's rightful king. David was the most democratic king that ever sat upon a throne and is closely followed by the present king of the "British commonwealth of nations" and it is the glory of both. David's great sins and the consequent civil war kept him humble and obedient. But not so with Solomon, whose success turned his head until he became a king like those "of the other nations" in intermarriages and horses and chariots, etc., until he was rejected and his kingdom divided. Because of the theocratic character of David's reign, God chose David as a type and established his dynasty forever, viz., that Christ on the human side was to be a descendant of David and heir to his throne.

### SOLOMON'S OPULENT REIGN

The kingdom reached its zenith in the reign of

Solomon, which is described in I Kings 10:23-25.

“So King Solomon exceeded all the kings of the earth in riches and in wisdom. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his tribute, vessels of silver and vessels of gold, and raiment and armour, and spices, horses and mules, a rate year by year.”

“And the king made silver to be in Jerusalem as stones,” “and he had a thousand and four hundred chariots and twelve thousand horsemen.”

“And the horses which Solomon had were brought out of Egypt” (I Kings 10:26-28; cf. Deut. 17:16).

“And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart” (I Kings 11:3). “Wherefore Jehovah said unto Solomon, Forasmuch as this is done of thee and thou hast not kept my covenant and my statutes, which I commanded thee, I will surely rend the kingdom from thee and will give it to thy servant.” “Howbeit I will not rend away all the kingdom, but I will give one tribe to thy son for David my servant’s sake” (I Kings 11:11-13).

From an earthly standpoint, the reign of Solomon was the most prosperous and glorious that history records; but in God’s estimation as recorded in I Kings 11:1-13 and judged by the entire teaching and life of Jesus, it resulted in a



stupendous failure. Yea, in the estimate of Solomon himself as expressed in Ecclesiastes, it all ended in "Vanity of vanities" (Eccl. 1:2, 14-18; 12:8, 13, 14). God granted to Solomon all the earthly joy and prosperity that is possible to a human life in the flesh, to show how inefficient it all is to satisfy in and of itself, the longings and highest aspirations of the soul.

#### SOLOMON AND JESUS CONTRASTED

What a vast difference between Solomon, sitting upon his throne of ivory, overlaid with solid gold; applauded by kings, queens and sages from every realm, and Jesus, whose earthly possessions were less than that of the fox or bird, surrounded by humble men and sitting upon the mountain side, holding one of God's lilies in his hand, and saying, "Solomon in all his glory was not arrayed like one of these," and "the Queen of the South came from the ends of the earth to hear the wisdom of Solomon and yet a greater than Solomon is here." He, who walked this earth amidst his group of humble toilers, and by precept and life taught men the basic principles of his kingdom, which is to *rule by love shown in service* and at last went alone to the arms of the cross of infamy, that He might lift men out of sin and oppression "into the liberty of the glory of the children of God," is as unlike Solomon and his reign, which in its opulence, oppression and idolatry wrought its own ruin, as day

differs from night. Most certainly if one is God's ideal kingdom the other is not. The hour of Israel's greatest peril was not when men were fighting under the Judges "to put away evil from Israel" but the hour of Solomon's pinnacle of glory when the worms of pride, voluptuousness and idolatry entered in to do their deadly work, until at last the Jewish kingdom fell in ruins.

#### TYPICAL SIGNIFICANCE

God's only use for Solomon's reign and temple was their typical significance. Solomon's reign of earthly glory typified the spiritual kingdom of Christ; but for Jesus to restore that kingdom of David and Solomon would be like making the butterfly return to the old grub life from which it had broken forever. The rending of Solomon's kingdom, leaving only two tribes, which for David's sake (not Solomon's) was not done until after his death, was God's judgment upon this opulent, idolatrous reign. This was not because of a natural weakness in Solomon. He was strong in wisdom, prudence and religion, was twice visited by Jehovah, was wonderfully guarded by a splendid start and a holy occupation; for the very purpose that with this strength, he might explore every field and give the world his verdict that there is nothing satisfying and enduring but "to fear God and keep his commandments; for this is the whole duty of man" (Eccl. 12:13). This Solomon failed



to do; but it was not Solomon alone that went to ruin, the whole nation never recovered from the selfishness and idolatry that was the result of this opulent reign.

#### PERILS OF A MONARCHY

But the temptations of royalty were too strong for the warm nature of David, and even he plunged into two of the vilest sins, and was only rescued by his penitence going as deep as his crimes. Such sins, with autocratic power to squirm out, by even committing murder, are the dangerous possibilities of royalty. The division was permitted between the ten tribes of the North and two tribes of the South, so that the best elements of the twelve tribes might be gathered into the southern kingdom, with the benefits of the temple and priestly surroundings; but that gave it a lease of life of less than one hundred and forty years over the northern kingdom. It became so honeycombed with idolatry and corruption that even the great reformer Josiah, one of the noblest of the kings, could not save it, and the entreaties of Isaiah, Jeremiah and other prophets were of no avail. God let them go through another refining process, "the Captivity," so that a remnant might return, to try to reinstate, no more the kingdom, but the theocracy.

#### GOD REPUDIATES THE KINGDOM

God had no more use for the throne of David,

nor the temple, nor the sacred vessels, nor the city of the great king, all of which had been polluted by the abominations that He could not endure. Through his prophet, Jeremiah, He told Israel the only thing for them to do was to surrender to Babylon. It never does to put too much power into the hands of one man, or a set of men. Though they may be right themselves, there are the "sons of Zeruiah" "who are too hard for me," says David (II Sam. 3: 38). Selfish, designing politicians and favourites hang on like parasites and the great military system needed and the huge machinery that is built up all become oppressive. Germany, when composed of states, living the simple and independent life, produced a "Great Reformation," had its share in the "Renaissance" and produced some of the great poets and greatest musical composers of the world. But under the empire, Oh, how are the mighty fallen! She has produced brutes, savages, that the world calls "Huns." Like Israel, the whole nation is benumbed with unbelief and the idolatry of militarism and "Kultur"; but, unlike Israel, she has no prophets to cry aloud and spare not. No, not one! Compare this restored Roman Empire which had its Caesar-Kaiser on the throne, with this great republic on this side of the sea, which is patterned more after the Jewish theocracy. What a vast difference! Germany was so different in thought and life that she did not comprehend our spirit, nor

that of our allies, which was her undoing. The kingdom, under God's Providence, covered only one-third of Israel's history, and its conception and initiation were not of God. If God favoured a kingdom more than the rule of the Judges, why did He not so start with Joshua or Caleb who was of the tribe of Judah, as king? Why did He not then reinstate the kingdom after the captivity; and why did Jesus, like Gideon, resist the pressure of the people to make Him king (Judges 8:22, 23; John 6:15)?

### III

## JESUS AND THE JEWISH KINGDOM

“**F**OR unto us a child is born and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting *Father, Prince of Peace*. Of the increase of his government and of peace there shall be no end, upon the throne of David and upon his kingdom, to establish it and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this” (Is. 9:6-7).

“And thy (David’s) house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever”<sup>1</sup> (II Sam. 7:16).

“He (Jesus) shall be great and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob forever and of his kingdom there shall be no end” (Luke 1:32, 33).

(David) “Being therefore a prophet and knowing that God had sworn with an oath to him, that

<sup>1</sup> This promise was renewed to Solomon on condition that “thou wilt walk in my statutes, etc.” (I Ki. 6:12), which Solomon failed to do (I Ki. 11:11).

of the fruit of his loins, he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ." "This Jesus did God raise up, whereof we all are witnesses," "Being therefore by the right hand of God exalted," etc. (Acts 2: 30-33).

"His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord" (Rom. 1: 3, 4).

"What think ye of Christ, whose son is he? They say unto Him, The Son of David. He saith unto them, How then doth David in the Spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand; till I put thine enemies underneath thy feet? If David then calleth him Lord, how is he his Son" (Matt. 22: 42-45)?

These quotations show very clearly the two-fold ministry of Jesus, and both are connected with the Davidic dynasty, viz., his ministry in the flesh under the Jewish covenant, the other at God's right hand. He was "of the seed of David according to the flesh"; but "declared to be the Son of God with power by the resurrection from the dead." David's Son while in the flesh, but David's Lord at God's right hand. "Unto us a child is born" (the incarnation) but his name shall be called "Wonder-

ful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Heir to "the throne of David," while in the flesh, but exalted from the cross where as David's Son He was impaled, and raised from the tomb where He was buried as "king of the Jews," to be God's Son at his own "right hand till every enemy is put underneath his feet." Jesus had his type in Moses as prophet, in Aaron as High Priest, and in David as King; for He is *The Christ*, the *Anointed* Prophet, High Priest and King, combining all these offices in Himself. He was not a high priest while on earth (Heb. 7: 13, 14; 8: 4), but the Prophet and Lamb to be slain. He entered into his High Priestly office when He entered into the Holy of Holies to make his offering once for all for sin. He entered into his office as King to reign conjointly with his father, till his enemies are put beneath his feet, when He sat down at God's right hand, where a sceptre of righteousness was given to Him (Heb. 1: 8) and all authority in heaven and earth was His (Matt. 28: 18). He did not relinquish his office as High Priest, however, but like Melchizedek is a "King of righteousness and Priest of God Most High" (Heb. 7: 1, 2, 17; 8: 1). He is the "King of Peace" and our High Priest sitting *now* upon God's throne in heaven as the son of David and also the Son of God, combining the human and the divine.

Peter's argument at Pentecost (Acts 2: 30-33) is that in the resurrection of Jesus, God had ful-



filled his oath to David (II Sam. 7:16), viz., "That of the fruit of his loins, He would set one upon his throne; he foreseeing this spake of the resurrection of the Christ." It makes no difference whether "his throne" in the above means God's throne where Jesus had just been seated or that of David, for they are now the same, as David's royal Son is now on God's throne.

### JESUS THE KING OF THE JEWS

"Wise-men from the East came to Jerusalem, saying, Where is He that is born King of the Jews?" (Matt. 2:1, 2).

"And they brought him to Jesus: and they threw their garments upon the colt and set Jesus thereon. And as He went they spread their garments in the way. And as He was now drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen: saying Blessed is the King that cometh in the name of the Lord: peace in heaven and glory in the highest" (Luke 19:35-38).

"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Blessed is the kingdom that cometh, the kingdom of our father David; Hosanna in the highest" (Mark 11:9, 10).

"Hosanna, Blessed is he that cometh in the name of the Lord, even the King of Israel. And Jesus

having found a young ass sat thereon; as it is written, Fear not, daughter of Zion, behold thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first, but when Jesus was glorified then remembered they, that these things were written of Him and that they had done these things unto Him" (that is, this passage from Zech. 9:9 was now fulfilled). "The Pharisees therefore said among themselves, Behold, how ye prevail nothing: lo, the world is gone after him" (John 12:13-16, 19).

It is very evident that this whole scene, made so prominent in all four of the gospels, shows that the multitude understood that now, Jesus was taking up his kingly reign on the throne of David and the kingdom of "our father David" was about to begin. It is also certain that Jesus purposed this whole scene and instead of rebuking, He encouraged them, saying the need was so great for this acclaim "that if these shall hold their peace the stones will cry out" (Luke 19:40). It is evident that if Jesus had ever expected to take the throne of his father David on this earth, the time had come. With his power over men and things, He could have swayed a sceptre that would have been all conquering. Let no one think that because Jesus was rejected by the rulers as King, that this kingdom of David was held in abeyance until Jesus returns; for it is evident that Jesus never



designed to restore the kingdom of David or to reign in Jerusalem.

#### JESUS ACCEPTS CLAIM TO END IT BY HIS DEATH

Jesus accepted the acclaim of the people as King of the Jews and held to the claim to the end, that He might die and end it. "No one taketh it (my life) away from me, but I lay it down of myself. I have power to lay it down and I have power to take it again" (John 10:18). It was Jesus' own confession before Pilate and the Sanhedrin that brought his death. He encouraged it instead of trying to prevent it. The kingdom that Jesus came to establish was never delayed an hour or held in abeyance or postponed, as will be clearly shown in our next division. But this kingdom of the Jews, which was temporal, was to come to its end with the end of the old covenant, which was also temporal. Jesus boldly confessed that He was King before Pilate.<sup>1</sup> This was the main accusation that brought his death, as Jesus knew, and the inscription over the cross was "Jesus of Nazareth, THE KING OF THE JEWS," written in Hebrew, Latin and Greek.

Like Solomon, who entered Jerusalem, after he was anointed, to the acclaim of the multitude, as king, riding upon David's mule; so Jesus, after being anointed at Bethany, by Mary, "for his

<sup>1</sup> Matt. 27:11; John 18:33-37; Mark 15:2; Luke 23:3.

burial" as "king of the Jews" (Mark 14:8; 15:26), rode into Jerusalem upon the colt of an ass with the same acclaim as "the son of David," accepted the title as "King of Israel" and swayed the sceptre of earthly rule over the temple, which was the Jews' only place of free power; set at naught the rulers, until the Pharisees who were then the ruling class, said, "Behold how ye prevail nothing; lo, the world is gone after him." For five days He ruled with that Kingly Majesty, cleansing the temple of its unholy traffic, not even permitting any one to carry a vessel through it, and when they came to arrest Him, one look sent them back cowering to the ground. He did not even need his twelve legions of angels.

#### NO POLITICAL KINGDOM

But Jesus never offered to set up or restore the Davidic kingdom, which would have made Him guilty of the charge of sedition. It was not political, but religious control, that Jesus assumed in the temple. Instead of Jesus offering the kingdom to the Jews and they rejecting it, it was the people that was pressing the kingdom of David upon Jesus, which He refused to accept politically, saying to Pilate, "My kingdom is not of this world" (John 18:36; cf. John 6:15; Luke 12:13, 14). He refused to let Peter or any one fight for Him, saying, "Thinkest thou that I cannot beseech my Father and He shall even now send me more than

twelve legions of angels?" But He adds, "How then could the Scripture be fulfilled that *it must be*" (Matt. 26:53-54). To accept this offered kingdom of David and reign over Israel would have defeated the very thing that was so needful; viz., his death; that was necessary before He could establish that kingdom that He and John and the twelve had been proclaiming to be at hand (Luke 24:25-27, 44-47). Jesus desired that men, angels and demons might know that *He* was *King of men* and that no power in earth or hell could take his life without his consent, neither could they change his plans. He said to Pilate, "Thou wouldest have no power against me except it were given thee from above."

#### KINGDOM ENDS IN DEATH OF JESUS

Jesus gave Himself up willingly, was condemned as King of the Jews on his own admission, went to his death and into his grave as King of the Jews; and there went with Him into that grave everything that related Jesus to David's throne on earth or anything distinctly Jewish. "He was *born* of the *seed* of *David* according to the *flesh*, but was declared to be the *Son of God* with power, according to the Spirit of holiness, by the *resurrection from the dead*." He went into the grave as "the King of the Jews," He arose, "the blessed and only Potentate, the *King of kings* and the *Lord of lords*" (I Tim. 6:14, 15). David's Son on earth; but

David's Lord on God's throne. When the Jews asked for a kingdom to be like the other nations, God gave it to them and it came to its *end* like other kingdoms. Jesus will always be the Son of David on the human side. It was the Son of David that God has exalted to his own throne, thus perpetuating forever the throne of David—the Davidic dynasty; and it is the Son of David that John saw coming out of heaven (Rev. 22:16) to sit upon the throne of *his own glory* (Matt. 25:31), and not David's old throne or dominion, which has gone forever. Israel is certainly to be restored to Palestine; but it plainly declares that David *himself*, who will be resurrected and glorified, will govern them in the interim until they are all converted and brought into Christ's kingdom, which is neither Jew nor Gentile.

"And I will set up one Shepherd over them, and he shall feed them, even my servant David, etc." (Ezek. 34:23, 24; 37:24, 25).

"But they shall serve Jehovah their God and David their King, whom I will raise up unto them" (Jer. 30:9). "Afterwards shall the children of Israel return and seek Jehovah their God and David their King" (Hos. 3:5).

When the nobleman (Jesus) "returned, having received his kingdom," which is neither Jew nor Gentile, He appointed one man to reign over ten cities, etc. (Luke 19:15-17).

Why should not God appoint David to be shep-

herd over Palestine? Why not, if we take these Old Testament statements to be literal?<sup>1</sup> But everything forbids the idea that Jesus, when He returns with power and great glory is to sit upon David's throne in Jerusalem; and the Jews to have the pre-eminence. The nomenclature of the Old Testament prophecies is Jewish and has a Jewish colouring; but such an idea is not in the New Testament after Pentecost, when the New Covenant came into force. And all that is before relates to the earthly ministry of Christ, which was wholly under the Jewish covenant, the laws of which Jesus carefully observed. Jesus this very hour is on David's throne, transferred to God's right hand, where He has "all authority in heaven and earth" and from whence He is to descend to earth again, not as King of the Jews, but as "*KING OF KINGS AND LORD OF LORDS*" (Rev. 19: 11, 16).

<sup>1</sup> But "David the prince" cannot be Jesus, as some claim, for the following reasons:

1. He is shepherd over Israel only (Ezek. 34: 23, 24; 37: 24, 25; Jer. 30: 3, 9; Hosea 3: 5).
2. He has to offer a sin offering for himself as well as for Israel (Ezek. 45: 17, 22).
3. He has sons (Ezek. 46: 16-18).
4. That David is this prince which Ezekiel mentions 21 times (see Ezek. 34: 24; 37: 25; 44: 3; 45: 7, 8, 17, 22; 46: 16-18; 48: 21-22).

The Kingdom of  
God, or Heaven

IV

THE KINGDOM DESCRIBED

THE Kingdom of God, or heaven, which is unfolded in the New Testament alone, is divided into the reign of Grace—the church period, and the reign of Glory—the Millennial kingdom. It is also called the kingdom of Christ, which is administered during the church period by the Holy Spirit—Christ's Advocate, and during the Millennium by Jesus in person.

These are two phases of the same kingdom, one being the complement of the other, that John the Baptist and Jesus, etc., heralded as being "at hand," and which was inaugurated on the day of Pentecost by the advent of the Holy Spirit, under whose administration Jesus came to reign over all obedient believers. Nothing is said about this kingdom having ever existed before, but it was said to be "nigh," "at hand," and that some would not "taste of death till they see the kingdom of God come with power." It certainly did not arrive during the earth ministry of Jesus; for where was there anything that had a resemblance to a kingdom before the Holy Spirit came?



## KINGDOM DEFINED

Four things are required before a kingdom can exist: (1) a king, (2) citizens, (3) laws, (4) territory.

1. Jesus was not coronated until He went to his Father's throne; his earth-crown being one of thorns. John, his forerunner, introduced Him not as King but as "the Lamb of God that taketh away the sin of the world" and as "He that baptiseth in the Holy Spirit" (John 1: 29, 33), which baptism was not possible until "the Lamb" had been sacrificed and "Jesus was glorified" (John 7: 39; Heb. 10: 12, 13; Acts 1: 5).

2. There were no citizens, for at the cross, Christ's chief apostle had denied Him, another had betrayed Him and all the rest, but John and some faithful women, had "left Him and fled" (Mk. 14: 50), and when the one hundred and twenty were rallied by Christ's resurrection, they were told to wait for Pentecost (Luke 24: 49).

3. While the laws of the kingdom were being given in fragments, yet none was written until the Holy Spirit came at Pentecost to guide the apostles "into all the truth" (John 16: 13).

4. There was no territory; for the Old Covenant, which included the Jews only, was still in force, and Palestine was under Jewish control, who were enemies, besides all were under the Roman power.

But at the close of the day of Pentecost all of these four are realised:

1. The King is at God's right hand on God's throne, clothed with "all authority in heaven and on earth" and is proclaimed to be "both Lord and Christ" (Acts 2:36).

2. There are three thousand one hundred and twenty *citizens* who had been born "into the kingdom of God" (John 3:5; Acts 2:38-41; cf. Col. 1:13).

3. The law of pardon, or terms of citizenship, is bound by Peter on earth (Acts 2:38, 39; cf. Matt. 16:19) and the Holy Spirit is present to bring to remembrance the laws of the kingdom that they might be given orally and then written as we find them in the New Testament.

4. The territory—the world; for Jesus sends his disciples out to evangelise the whole world, saying, "the field," in which this kingdom shall operate "is the world" (Matt. 28:18-20; 13:38). Being a spiritual kingdom, though it "is not of this world," yet it is in it.

#### NOT THE JEWISH KINGDOM RESTORED

This kingdom was not to be the kingdom of the Jews restored, for that was a political kingdom and every attempt to force it upon Jesus was resisted by Him until the time of his crucifixion, when it came to its full end with the whole Jewish fleshly dispensation. "My kingdom is not of this world," says Jesus. "If my kingdom were of this world then would my servants fight" (John 18:36). If



Jesus had restored or offered to restore that kingdom of David, He would have had a war on his hands immediately. He was not putting new cloth upon an old garment, but "new wine (of the kingdom) into fresh wineskins and both are preserved" (Matt. 9:16-17). Jesus gave the laws of the kingdom in the Sermon on the Mount as they relate to the inner life and to the duties of one to another and to God; and all through his ministry, in parable and discourse, He was teaching the kingdom, even during the forty days after his resurrection (Acts 1:3). In the eighth and ninth chapters of Matthew, He demonstrated the power and the blessings of the kingdom in the miracles He wrought and this He continued to do to the last (Luke 22:51); but his apostles continued this demonstration long after Pentecost, God thus confirming their words, until the New Testament was complete (Heb. 2:4), and they did even "greater works," because Jesus had gone to his Father (John 14:12; Acts 5:12-16; 19:11).

#### THIS KINGDOM IS ON THIS EARTH

"Thy kingdom come, thy will be done on *earth* as it is in heaven."

It is not a kingdom up in heaven; but a heavenly kingdom upon this earth. Nowhere is it spoken of as being elsewhere. The "Nobleman went into a far country (heaven) to receive for himself a kingdom, and *to return*" (Luke 19:12).

Daniel saw it superseding all other earthly kingdoms until "it filled the whole earth" (Dan. 2: 35, 44; 7: 14, 18), and John saw "the Holy City, Jerusalem, coming *down out of heaven* from God, having the glory of God"; and then he saw finally a "*New Earth*" (Rev. 21: 1, 10). For this reason this kingdom is in two phases, for it is impossible to have a visible, organised kingdom of Christ, which "*is not of this world*" in this gospel age;<sup>1</sup> but the citizens of the kingdom are being produced in this age for the visible kingdom of Christ when He returns, which will be upon this earth, for He returns to it to reign (Luke 19: 12, 15). While this kingdom of Christ is a theocracy (I Pet. 2: 5, 9) it is not the Jewish theocracy restored; for during this Christian age the kingdom is spiritual and is administered through the Holy Paraclete in a church organisation and not through Judges, and takes in the Gentile as well as the Jew. It assumes no political reign, nor seeks it, but does its work of recruiting the citizens of the kingdom of God from among the existing governments; preaching its "gospel of the kingdom in the whole world as a testimony unto all the nations" until "the end (of this age) shall come" (Matt. 24: 14).

### HAS CHURCH ORGANISATION

So its organic form in this age is necessarily that

<sup>1</sup> For this same reason it is evident that Jesus never offered to the Jews any such kingdom. "For flesh and blood *cannot* inherit the Kingdom of God" (I Cor. 15: 50).

of a church—"A called-out assembly." The citizens of the kingdom are to be born or called out from among all nations. When the whole world, which is the field, has been evangelised (not converted) then comes the harvest; the resurrection of all "the dead in Christ," and the changing of the bodies of all those that are alive that are Christ's at his coming, which is done by the angels as reapers, when Jesus is seen "coming on the clouds of Heaven with power and great glory." Then the kingdom, which has been working within the world as a church, becomes the visible kingdom of Glory (Col. 3:4) wherein Christ reigns in person with all his saints for a thousand years, which is called the Millennium.

#### THE KINGDOM OF HEAVEN AND GOD THE SAME

"The kingdom of heaven" and "the kingdom of God" are used interchangeably and thus mean the same thing.<sup>1</sup> The effort to show any distinction is futile. Jesus says, "Swear neither by the heaven for it is the *throne of God*" (Matt. 5:34). "He that sweareth by the heaven, sweareth by the throne of God and by *Him that sitteth thereon*" (Matt. 23:22). What is of heaven is of God. The kingdom of heaven is the kingdom of God. Jesus punctured this distinction, which the Scribes and

<sup>1</sup> Compare Matt. 4:17 with Mark 1:15; Matt. 13:11, 31 with Mark 4:11, 30, 31; Luke 8:10; 13:18, 19, Matt. 19:14 with Mark 10:14; Luke 18:16, etc., cf. John 3:5.

Pharisees had made, because they held the name "God" in great awe and reverence, thus using "heaven" instead. Matthew, in writing to the Hebrews, yielded to their custom and uses generally the word "heaven" although in six places he calls it the Kingdom of God (Matt. 6:33; 12:28; 13:43; 21:31, 43; 26:29). Note—"The kingdom of heaven" is used by Matthew only. Unless he makes a distinction in the above six references, there is no proof that any exists. In four of these (6:33; 12:28; 21:31, 43) the present reign of grace is clearly meant, which refutes the idea that the Kingdom of God has a *larger* meaning, while the kingdom of heaven is used only for the present dispensation.

## V

### THE KINGDOM OF GRACE

**I**N those days cometh John the Baptist preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand" (Matt. 3: 1, 2).

"From that time began Jesus to preach and to say, Repent ye, for the kingdom of heaven is at hand" (Matt. 4: 17).

"Jesus came into Galilee preaching the Gospel of God and saying, The time is fulfilled and the kingdom of God is at hand. Repent ye and believe the gospel" (Mark 1: 14-15).

"These twelve Jesus sent forth and charged them, saying, Go rather to the lost sheep of the house of Israel<sup>1</sup> and as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10: 5-7).

"I must preach the good tidings of the kingdom of God to the other cities also" (Luke 5: 43).

"Now after these things the Lord appointed SEVENTY others and sent them two by two

<sup>1</sup>Jesus was loyal to the Old Covenant, which had no children but those of Israel; but which was all changed at Pentecost under the *Great* and last Commission (Matt. 28: 18-20; Mark 16: 15-16; Luke 24: 47; Acts 1: 8).

before his face into every city and place whither He Himself was about to come," and said, "Say unto them The kingdom of God is come nigh unto you" (Luke 10:1, 9).

"Go thou and preach the kingdom of God" (Luke 9:60).

When that great prophet John the Baptist, who came "in the spirit and power of Elijah," broke the silence of centuries with the message, "Repent ye for the *kingdom of heaven is at hand*"; and Jesus took up the same cry, "The time is fulfilled and the *kingdom of God is at hand*"; how startled the nation must have been. Then Jesus sent out the twelve with the same startling message and afterwards, so that all Israel might be covered, He sent out seventy others also, to proclaim in every city and place that "*the kingdom of God is nigh.*"

#### IN THAT GENERATION

The people certainly had reason to assume that this kingdom, so strongly heralded, would come in their generation; but Jesus gave them no chance for a doubt, when He said:

"Verily I say unto you, there are some here of them, that stand by, who shall in no wise taste of death, till they *see the kingdom of God come with power*" (Mark 9:1), or "see the kingdom of God" (Luke 9:27).

This could not have been fulfilled in the transfig-



uration scene, which was only witnessed by three and they were commanded to "tell the vision to no man until the Son of Man be risen from the dead"<sup>1</sup> (Matt. 17: 1-9). As these "eye witnesses of HIS MAJESTY" (II Peter 1: 16-20), could not be present when He entered into "his glory" (John 17: 1, 5, 24; 7: 39; 13: 32), God gave them a fore-glimpse in this transfiguration vision of that glorious scene which was soon to occur in reality at God's right hand, and also when He should come in his own glory (Matt. 25: 31). But there was no "coming of the kingdom of God with power" in that vision on the mount; it was only a very comprehensive picture or prophecy of it. Then Jesus after his transfiguration sent disciples out, saying, "Go thou and publish abroad the kingdom of God" (Luke 9: 60).

#### KINGDOM NOT POSTPONED

Neither is there any Scripture for saying that because Jesus was rejected by the rulers as their King that this kingdom, which had been so strongly heralded, was postponed for at least nineteen centuries, and the church was brought in as a parenthesis. Jesus made these strong statements about

<sup>1</sup> If Jesus concluded at this time because of the opposition of the Jews to postpone the kingdom and to bring in the church as a parenthesis, He would be in duty bound to so proclaim it, coextensive with the heralding, or He would deceive the people; for the proclamation had been so positive and extensive.

some "shall in no wise taste of death till they see the kingdom of God come with power," right after He had told them of his rejection. "From that time began Jesus to show unto his disciples that He must go unto Jerusalem and suffer many things of the elders and chief priests and *be killed* and the third day be raised again" (Matt. 16:21); and Mark adds, "And He spake the saying openly" (Mk. 8:32; cf. 9:1).

The rejection and death of Jesus had been told in every slain, sacrificial lamb from Abel down and was clearly described in the 53rd chapter of Isaiah and the 22nd Psalm. Jesus was *introduced* by John the Baptist, "Behold the *Lamb* of God that taketh away the sin of the world," and nowhere does he speak of Jesus as King. John saw Jesus as the Lamb to be slain and not one to be crowned at Jerusalem. Jesus upbraided his disciples after his resurrection for their unbelief. "Behooved it not the Christ to suffer these things and to *enter into HIS glory?*" "Which are written in the law of Moses and the prophets and the Psalms concerning me?" "Thus it is written that the Christ should suffer and rise again from the dead the third day."<sup>1</sup> The death of Jesus as a sacrifice for sin was necessary so that He might "enter into his glory." The rejection of Jesus by the rulers, either before or after Pentecost, certainly made no change in the purposes of God and everything

<sup>1</sup> Luke 24:26, 27, 44-47; cf. Acts 3:18; 17:2, 3; 26:22, 23.



came to pass on scheduled time. When John, Jesus and the twelve and the seventy preached "Repent ye, for the kingdom of heaven is at hand," it was at hand and not 1900 years away. And it is certain that some that were standing by did "see the Kingdom of God come with power" before they tasted of death.

### KEYS GIVEN TO PETER

"I will give unto thee (Peter) the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16: 19).

Not only was the kingdom "at hand" and would "come with power" in that generation, but here is Peter with "the keys of the kingdom of heaven," not to stand at some pearly gate, but to use these keys to open the kingdom *while he was on this earth*. "Whatsoever thou shalt bind *on earth*" or "loose on earth." That is, to bind the law of pardon and to thus open the kingdom of heaven and loose the Old Covenant by bringing in the New Covenant, and also to loose our sins (Rev. 1: 5, 6), which Peter did at Pentecost; and what Peter bound and loosed on earth, Jesus, being in glory, bound and loosed forever in heaven. Jesus taught much about the kingdom in parable and discourse, making it paramount to everything else. "Seek ye *first* His kingdom and His righteousness" is the

golden text of the Sermon on the Mount, which is the *constitution* of his kingdom and Jesus made it the *first* petition in the model prayer.

The great work of John, Jesus and his disciples was to bring the children of Israel, who alone were the children of the Old Covenant, into a state of repentance or reformation that they might be ready for the kingdom of God, which was at hand. And this work was to continue to the last of the Jewish Dispensation (Matt. 10:23). Their saying, "we have Abraham to our father," did not count; for in this coming kingdom it was not being a member of the Jewish covenant, but "the bringing forth good fruit," which would be the result of the indwelling Spirit, who came at Pentecost. "Ye must be born again," says Jesus, to enter this kingdom of God (John 3:3-7). John, at the first, before there was any opposition, saw in Jesus, first "The Lamb of God that taketh away the sin of the world" and second as "He that baptiseth in the Holy Spirit" (John 1:29, 33). The latter was not possible until Jesus was offered on the cross as the LAMB and then was glorified at God's right hand, as He was proclaimed by Peter at Pentecost; then, Jesus inaugurated his reign, by baptising those in the upper room in the Holy Spirit and gave also the promise of the same to all obedient believers (John 7:39; Acts 1:5; 2:33, 38, 39; Eph. 1:13).

## VI

### THE GOSPEL IS THE POWER

**H**EAVEN must first forge an instrument of such power, with which it can overcome the tremendous forces of evil that will resist this kingdom in its every advancement. God is to set in motion such mighty subduing agencies, that shall move through the ages with such persistent force, as to subdue the hearts and wills of men and bring them into this heavenly reign of Love and Peace. He must bring into subjection that which is the hardest thing in this world to overcome, and that is the SELFISH, STUBBORN HEART OF MAN. For it was a rebellious spirit that made the Theocracy inefficient and the kingdom of the Jews a dismal failure, and selfishness and its twin sister, Hate, have brought to their end governments and dynasties throughout the ages, of which Prussia is an illustrious example.

#### ALL THINGS NEW

Jesus did not come as a reformer, or to put new patches upon the old order; but to make all things new: a new heart—a new life and then there will

be a new kingdom of righteousness. You can transpose classes, putting the lower in the place of the upper or mix them together, but the axe of the guillotine continues to descend and each age cries out with Madame Roland, "Oh, Liberty, what crimes are committed in thy name."

#### LOVE—GOD'S DYNAMITE

So Jesus laid hold upon the mightiest force in heaven and earth, which is *LOVE*; not in the abstract, but in *DEED* and *ACTION*. *The Gospel* is *God's "POWER* unto Salvation" not in the abstract but in *mighty deeds* enacted in behalf of mankind. Paul says that the gospel "by which we are saved" is the glad tidings of three tremendous deeds or facts (I Cor. 15: 3, 4):

(1) "*That Christ died for our sins* according to the scriptures." Not that Jesus died, but that "He died for *our sins*," which sinks a martyr's death into insignificance in comparison.

(2) "*And that He was buried.*" There went into the grave with Jesus the Old Covenant, with its types and shadows and all carnal ordinances, and our old human nature, so rebellious, selfish and sinful.

(3) "*He hath been raised* on the third day according to the Scriptures," thus triumphing over death and the grave. Jesus went down into the citadel of the enemy that He might arise and

come forth bearing "the gates of Hades" upon his strong shoulders to yonder hill of Victory. He brought forth a new day, a new life, a new order, a *real kingdom of heaven* against which Death could not prevail (Matt. 16: 18).

### THE CROSS NECESSARY

The whole life of Jesus was so full of loving deeds, so rich in healing, "binding up the broken-hearted and setting captives free," that when one tries to take it all in he sits down overwhelmed with ejaculations of praise. But far beyond all this, Jesus reached out and gathered about Himself the world's sin, guilt and woe, and wrapping them around Himself as a mantle, He ascended the hill of the skull and being lifted upon the cross-beams of infamy, shame and death, *He offered Himself a sacrifice* for "the *sin of the world.*" He died as the Son of man—the Son of the human race—its true and only representative. As Moses lifted on the pole the brazen serpent, that was like the fiery serpents that were biting, so Jesus was lifted up as a sin offering and stood for sin, that was destroying the race (John 3: 14).

"Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him" (II Cor. 5: 21). "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 3: 13). "And He is the propitiation

for our sins and not for ours only, but also for the whole world" (I John 2:2). "For what the law could not do in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Rom. 8:3).

So Jesus as the Sin Bearer of the race, endured the agonies of the cross, until in suffering the sinner's doom, He entered into that darkness, where God forsook Him, which broke his loving heart. Out of that midday darkness there came a cry, so mighty, that it rent the rocks and shook the earth and penetrating the unseen world, pierced the tombs so that the dead arose. It tore asunder the veil of the temple and reached the eternal throne of God, that is founded upon righteousness and justice and spoke at the mercy seat that covered a broken law so that God's righteous government might stand and yet the reign of Mercy and Grace could begin; that "God might Himself be just and the justifier of him that hath faith in Jesus"; and proclaimed there the nuptials "Where Mercy and Truth are met together, Righteousness and Peace have kissed each other" (Ps. 85:10). This is no drama, nor tragedy, but the pouring forth of the heart of infinite compassion to meet man's *tremendous needs* that only divine wisdom and love can provide. Without *Calvary* and the *resurrection of Jesus*, there could be no real kingdom of God on earth.



## WHY JESUS HAD TO DIE

Jesus was literally bathed in and emptied of his own blood; not to appease an angry Deity, for it all proceeded out of God's infinite love; but to meet: (1) the *requirements* of *Justice*. The moral law of God, which is the reflection of his own divine character and upon which his throne and government are founded, has been shamefully violated. God cannot be indifferent to his perfect laws even if man is. These perfect laws of God are as eternal as his throne and will ever be crying out against the sinner unless their requirements are answered or atoned. The only one who could answer for man was the Son of man, the Son of mankind, the *Sinless* Jesus.

(2) The *requirements* of *Leadership*. "To bring many sons unto glory, God made the author of their salvation perfect through suffering" (Heb. 2:10).

Jesus had to suffer to be perfectly adapted to his great work. To get hold of the hearts of men, He had to identify Himself with the race. He was born and lived the poorest among the poor. He mingled his groans and tears with the sorrowing ones of earth and suffered in their behalf as no one else has ever suffered. In this way He has obtained a grip upon the human heart as no one else, as has been testified to by Napoleon and all leaders of men. Just as Washington won the hearts of his



soldiers by sharing their suffering at Valley Forge, so Jesus came down to our plane of sorrow, heart-aches, deprivations and testings, that He might prove to us his unselfish love and bind us unto Himself and lead us back to God. "It behooved Him in all things to be made like unto his brethren that He might become a merciful and faithful high priest." "For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted" (Heb. 2:17, 18).

(3) *And to show the depravity of the human heart when at its best.* Out of two thousand years of the segregation of a certain portion of the race for special development under divine law and guidance; sifted out of twelve tribes into two, that the best might be absorbed; sifted again through the distresses of the captivity, that a remnant might be under Scribes, who were experts in the law, and under temple and synagogue worship and schools of rigid discipline, so that the highest efficiency might be attained; yet these men, trained to the highest point of human perfection, when left to themselves, when Jesus said, "This is your hour," they seized this beautiful life, saturated as it was with the aroma of heaven, that had poured itself out in loving deeds and *loved* them so that He forgot his own agony, to plead their cause and pray for their forgiveness; and they crushed it with their false accusations, cruel mockings, insults and taunts, until the noble head sank upon the tender

bosom in death. And these were the best part of the human race. Out of the straitest of the sects, that contained conscientious men like Saul, Gamaliel, Rich Young Ruler, etc.,—the holiest people of their day, were the men who committed this terrible crime. These men with all their training had growing in their hearts the foul weeds of envy, jealousy, selfishness and hardness of heart, a fruit of *self*-righteousness. The only cure for this old human nature is to kill it. *Crucify it*. And when they cried, "Crucify HIM," God was silent; for He knew it was their own depraved, impotent humanity that was going to its death in that of the "SINLESS ONE," its only representative and Saviour.

#### CHRIST'S RESURRECTION THE CROWNING FACT

This great truth that H. G. Wells has discovered and which, in his "Outline of History," he ascribes to Gautama (Buddha), viz., "Nirvana—serenity of soul" comes by "complete self abnegation" (which is but a feeble expression of that which is so abundantly taught by "the cross" and the teaching of Jesus and his apostles), is, however, but a half of the great sphere of man's redemption through Jesus the Christ. "I came that they may have *life* and may have it *abundantly*," says Jesus (John 10:10). "LIFE, abounding life," is the gift of God's love to all who believe in the "Only Begotten of the Father" (John 3:16). "He that loseth his life for my sake shall *find it*" (Matt.

10: 39). The death is only necessary that the all-conquering life of Christ may flow in, giving complete victory. The *resurrection* of *Jesus* is the *crowning fact* in man's redemption. It is this resurrected life of Christ in the soul that differentiates the virile, victorious religion of Christ from the deadly, stagnating religion of Buddha, which Mr. Wells and many others are trying to revamp. Thousands in every age have discovered the latter, but the former comes only through faith in God's only Begotten Son, whereby the Spirit of Christ enters through the incoming of the Holy Spirit, thus imparting the very nature of God, which makes us his sons (Gal. 4: 6, 7).

#### 'A' NEW RACE

So Jesus in starting a new kingdom, started a new race—"a new creation" (II Cor. 5: 17). Jesus, "the last Adam, became a *life-giving Spirit*" (I Cor. 15: 45). So when the sinner convicted of sin accepts the Saviour, "who was delivered up for our trespasses and was raised for OUR justification," he goes to his death in Jesus, who died in his stead and also comes into the life of Christ by faith and obedience. "Reckon ye also yourselves to be dead unto sin, but *alive* unto God in Christ Jesus" (Rom. 6: 11). "For if while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his *life*" (Rom. 5: 10). "I

have been crucified with Christ," says Paul, "And it is no longer I that live, but Christ liveth in me; and that life, which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me" (Gal. 2:20).

Jesus saves us from our past sins by his death, which is the basis of our pardon; saves us from the power and dominion of sin by his life within us, and when He returns He will bring a salvation with Him; viz., to speak our bodies from the dust and make them spiritual, incorruptible and all glorious like his own (Heb. 9:28; I Pet. 1:5; I Cor. 15:42-57).

## VII

### “THE KINGDOM” AFTER HIS RESURRECTION

**J**ESUS, having wrought out man's redemption, and standing on the other side of an opened grave as the All-conquering Redeemer of men, gathered his disciples about Him—

“Appearing unto them by the space of forty days and speaking the things concerning the *kingdom of God*” (Acts 1:3).

“And when they were come together they asked Him, saying, Lord, dost thou at this time restore the kingdom to Israel? And He said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth” (Acts 1:6-8).

Instead of the Kingdom being held in abeyance, it is the topic of conversation during the forty days after the resurrection of Christ.

There are two things that the Father hath set within his own authority, viz., the return of Jesus

in the clouds for his saints (Matt. 24:36; Mk. 13:32), and the restoration of Israel, which is the Father's work. Jesus does not answer their question directly, but says, "It is not for you to know." "But ye shall receive power when the Holy Spirit is come upon you and ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." That is, wait for the Holy Spirit, "He will guide you into all the truth and shall declare unto you the things that are to come" (John 16:13).

#### NO KINGDOM OF THE JEWS

It is very significant that after the Holy Spirit came, never once out of the twenty-six references to the kingdom, is there an allusion to the kingdom of Israel. Sixteen times it is called the kingdom of God; six times the kingdom of Christ; twice, both kingdom of God and Christ and twice undesignated. Out of about one hundred and fifty allusions to this kingdom in the New Testament, none of them, but the above, refer to "the kingdom of Israel," except the question of the Magi and the acclaim of the people at Christ's entry into Jerusalem and these we have noticed in the chapter on "Jesus and the Jewish Kingdom."<sup>1</sup> Jesus was the Royal Son of David while in the flesh and accepted potentially his kingdom; but his crown was made of thorns, his sceptre was a frail reed and his

<sup>1</sup> Page 36.

throne was the infamous cross, on the human side; from whence the Father took Him and placed Him at his right-hand of power, where as the Son of God He is to receive *his* kingdom and where his enemies are to be put beneath his feet, or subdued (Luke 19: 12, 15; Matt. 22: 44). The parable of the wicked husbandmen, which Jesus concludes by saying, "Therefore say I unto you, The Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof" (Matt. 21: 33-43), certainly shows that God's kingdom was to be taken from the Jews, and given to those who were to be born of the "Word of the Kingdom" who would "bring forth the fruits of the kingdom of God," which kingdom is neither Jew nor Gentile, but composed of both.



## VIII

### THE GREAT COMMISSION AND PROMISE

“**A**LL authority hath been given unto me in heaven and on earth, go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world” (or age) (Matt. 28: 18-20).

How could kingly power be expressed more fully than “All authority in heaven and on earth,” which Jesus says was given unto Him. These disciples are to be made “of all the nations,” Jew or Gentile, and they are to be baptised into the Name—the power and authority of the Father, Son and Holy Spirit. Then they are to be taught to observe “all things” that Christ had commanded them and then there follows the great promise of Christ’s spiritual presence “even unto the end of the age.”

*Divine Authority* rings throughout this whole commission and that is the prerogative of the throne of God alone and the “therefore” hinges every

item of this great commission upon the "all authority hath been given unto me in heaven and on earth." Every disciple coming into this NAME submits to the yoke of Jesus as King, and thus becomes a citizen of the Kingdom of God—the Father, the Son and the Holy Spirit.

### THE GLORIOUS PROMISE

"Lo (behold), I am with you always (all the days), even unto the consummation of the age."

This promise means the same as the following quotations:

"But when they persecute you in this city flee into the next: for verily I say unto you, ye shall not have gone through the cities of Israel till the Son of Man be come" (Matt. 10:23).

"Verily, I say unto you, there are some of them that stand here, who shall in no wise taste of death, till they see the Son of Man coming in his kingdom" (Matt. 16:28).

"He that hath my commandments and keepeth them—I will love him and will *manifest myself* unto him." "My Father will love him and we will come unto him and make *our abode* with him" (John 14:21, 23).

"Repent ye therefore and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the *presence* of the Lord" (Acts 3:19; cf. Acts 2:38).

"Unto you first God, having raised up his Ser-

vant, sent (past tense) Him (Jesus) to bless you, or "has sent Him to bless you" (Weymouth) in turning away every one of you from your iniquities" (Acts 3:26).

All of these quotations show that Jesus came at Pentecost in the presence and power of his Advocate—the Holy Spirit, who came to administer Christ's kingdom by dwelling in the obedient believers (Acts 2:38, 39).

It is not that the Christ is represented by his Advocate in an official capacity only, as a firm may be represented by its agent, but Jesus enters in with the Holy Spirit. So when the obedient ones received the Holy Spirit at Pentecost, they received the Christ into their lives, that He might be with them "all the days," reigning within, which is the kingdom of God within. The Holy Spirit is also called the "Spirit of Jesus" or "of Christ."<sup>1</sup>

### JESUS' SPIRITUAL COMING AT PENTECOST

In this first quotation Jesus, in predicting these persecutions that the disciples did receive from the Jews after Pentecost and not before, encourages them by saying, "It is not ye that speak, but the Spirit of your Father that speaketh in you." Then He adds "For verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of Man be come" (Matt. 10:21,23). That

<sup>1</sup> Acts 16:6, 7; Gal. 4:6; Phil. 1:19; Rom. 8:9.

is, not only will the *Spirit* be *in* you, which was not given until Pentecost, but I will also be "with you always," for before that time of persecution shall come, I will have come, which was fulfilled when He came in the Spirit's power on Pentecost. Jesus in giving this first commission (Matt. 10: 5-23) which was confined to "the cities of Israel," yet looked forward to the persecutions which these same disciples were to receive under the greater commission (Matt. 28: 18-20) which came into force at Pentecost (Luke 24: 47). So after describing these persecutions, He declares that they need not be troubled over them, for "Ye shall not have gone through the cities of Israel" under this first commission "till the Son of Man be come"; that is, He shall have died and have been glorified and will have come in the Spirit's power, so that the Spirit will not only be in you to help you meet these persecutions, but "the Son of Man" will be in you also.

#### SON OF MAN COMING IN HIS KINGDOM

This was "the Son of Man coming in his kingdom" (Matt. 16: 28), for three thousand heard the message from the throne where Christ was seated at the right hand of God, and was proclaimed by Peter to be "both Lord and Christ," and they bowed to his "*All authority*" and Jesus came into their lives to reign, so that the Kingdom of God came and was "within them" (Luke 17: 20). This

is what Jesus means when He said, "I will manifest myself" to the obedient one and "We will come unto him and make our abode with him," because of the presence of the Comforter. Peter declared on Pentecost that the obedient believers would receive the Holy Spirit that was promised (Acts 2:38, 39), which he declares in his second sermon would be "seasons of refreshing from the *presence* of the Lord" (Acts 3:19),<sup>1</sup> and in vs. 26 he positively declares that God had already sent Jesus unto them after raising Him from the dead, which was for their salvation, "in turning away every one of you from your iniquities," which refers to Pentecost. This clearly proves that when the Holy Spirit came at Pentecost with power "The Kingdom of God came with power" (Mark 9:1), and it was the "Son of Man coming in his kingdom" (Matt. 16:28), as He came to reign within the hearts of the three thousand obedient believers (Acts 2:38-41), and also in the "120" in a way that had been impossible hitherto (John 7:39; 16:7). It is lamentable that these promises of the spiritual presence of the King have been obscured by a false theory. Jesus must be confessed "as Lord"—Ruler, King, says Paul (Rom. 10:9). How infinitely greater was Jesus' control

<sup>1</sup> In Acts 2:38, Peter offers "The gift of the Holy Spirit" after "remission of sins" and in Acts 3:19, he offers "seasons of refreshing from the presence of the Lord" after "sins are blotted out," while both are preceded by repentance, which indicate they are the same.

over his disciples, when He came to reign within them at Pentecost, than before when in the flesh He only "began both to do and teach" (Acts 1:1).

#### THIS COMING NOT CHRIST'S PAROUSIA

But this coming must not be confused with Christ's personal return, which is his glorious "Parousia"—Presence—which word is not used in the above quotations. Jesus did not come on the day of Pentecost in person, for Peter declares of Him in this same connection, "whom the heaven must receive until the times of restoration of *all* things, whereof God spake by the mouth of his holy prophets that have been from old" (Acts 3:21). He came in the power of his Holy Paraclete, therefore in a spiritual, invisible presence, which is not Christ's "Parousia," which means Christ's real, visible Presence. For this reason, this promise of Jesus, "I am with you always," is for *this age only* (Matt. 28:20), for in the next age, Christ will be visibly present in his glorious "Parousia."

This spiritual, invisible presence of Christ in this age, and his real, visible, personal Presence in the next, corresponds to the spiritual, invisible kingdom of God in this age and the visible, glorious kingdom when Jesus shall reign in person with his glorified saints in the next age.



## IX

### CHRIST'S ASCENSION INTO HIS GLORY

“**A**ND when He had said these things, as they were looking, He was taken up: and a cloud received Him out of their sight. And while they were looking steadfastly into heaven as He went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven” (Acts 1:9-11).

When Jesus was born into this world the angels sang, “Glory to God in the Highest and on earth, Peace.” Now when He leaves it, it is with uplifted hands of benediction, after life’s pathway had been strewn with blessings (Luke 2:14; 24:50, 51). The angels now have another message. “This JESUS shall so come in like manner as ye beheld Him going into heaven.” It is very certain that this message teaches the literal, personal return of our Lord to this earth. As you saw Him go, so “*in like manner*” shall He come,—“This Jesus,” not the Holy Spirit. You saw Him disap-



pear in the cloud; some day He will again appear in the cloud "in like manner" as you saw Him go (Mark 13:26), etc. This language is so plain that there is no chance for a misunderstanding; for the visible, personal return of Jesus to this earth cannot be more clearly expressed. Jesus says the same in many other places, especially in the parable of the pounds (Luke 19:11-27).

### JESUS RECEIVING THE KINGDOM

"A certain nobleman (Jesus) went into a far country (heaven) to receive for himself a kingdom and to *return*." "And it came to pass, when he was come back again, having *received* the *kingdom*" (Luke 19:12, 15).

Jesus is to receive the kingdom while away at the right hand of the Father, before He returns. It is to be a kingdom for Himself (vs. 12; see also Col. 1:13, etc.). He is to remain at God's right hand for a long time (Matt. 25:19), until his enemies are subdued (Matt. 22:44<sup>1</sup>), which means that his kingdom will be complete and then He returns. But what is his kingdom? It is composed of all those who receive the seed of the kingdom, which is "the word of God" (Matt. 13:19; Luke 8:11), and thus are born "into the kingdom," and become the "sons of the kingdom" (Matt. 13:38; John 3:5). "The field is the

<sup>1</sup> These verses alone refute the idea that Jesus was to come in person in the first century.

world," where Jesus has commissioned his disciples to sow the "*word of the kingdom.*" So Jesus receives his Kingdom during this age and not in the next; viz., three thousand, then it became five thousand and so on until "no man could number" them (Rev. 7:9) until his kingdom is completed and then *He returns*. This is the work that "his servants"—the church—are to do while He is away. Then, when this work is done and "this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; then shall the end (of this age) come" (Matt. 24:14). Then Jesus "when he was come back again, *having received* the kingdom" (Luke 19:15), first deals with his church (servants; Luke 19:15-26), making appointments in his kingdom, and then with those who are gathered as a world force to resist his reign, but who are slain at Armagedon by the returning King (Luke 19:14, 27).<sup>2</sup>

So Jesus has now ascended to receive that kingdom that had been heralded by John the Baptist and Himself and the twelve and the seventy and the keys of which He had given to Peter, to use on earth, and of which He had been talking during the forty days with his disciples.

<sup>1</sup> Matt. 13:19; 24:14; Acts 8:12; 19:8; 20:25; 28:23, 31, and Matt. 28:18, 20; Acts 1:3, 8.

<sup>2</sup> Comp. Rev. 19:11-21; also Matt. 13:29, 30, 40-42, 49, 50.

## JESUS RECEIVED IN HEAVEN

As Jesus enters through the gates under the uplifted "everlasting doors" as "*THE KING OF GLORY*" (Ps. 24: 7-10) He is welcomed by the Father, who says:

"Sit thou at my right hand till I put thine enemies underneath thy feet" (Matt. 22: 44).

"But of the Son, he saith, Thy throne, O God, is forever and ever; and the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1: 8, 9).

Jesus enters heaven as "The King of Glory" and is so received by the Father and given a kingdom and a sceptre. The Father also declares of this "King of Righteousness" and "King of Salem," which is King of Peace (Heb. 7: 2), saying, "Thou art a priest forever after the order of Melchizedek" (Heb. 7: 17).

Moses gave way to Jesus as prophet; Aaron has now given way to Jesus as HIGH PRIEST and David has given way to this KING of Righteousness,—Jesus—as the King and "High Priest after the order of Melchizedek":

"Who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle"; "who through his own blood entered in once for all into

the Holy place, having obtained eternal redemption"; "who through the Eternal Spirit offered Himself without blemish unto God," "when He had offered one sacrifice for sins forever, sat down on the right hand of God: henceforth expecting till his enemies be made the footstool of his feet."<sup>1</sup>

#### OFFERING IN HEAVEN

The first act of Jesus on entering heaven "to appear before the face of God for us" was as High Priest to make an offering of Himself and his shed blood for sin; and then He combined with the office of High Priest that of King, reigning jointly with the Father upon God's throne.<sup>2</sup> The offering had first to be accepted before this reign of righteousness could begin, which was Christ's sceptre. Jesus also becomes the Mediator of a New Covenant—a "better covenant which hath been enacted upon better promises" (Heb. 9:15; 8:6). And when this New Covenant or Testament is probated and its conditions and blessings made known by the Holy Spirit, Christ's *Advocate* through Peter at Pentecost, then Peter with "the keys of the kingdom of heaven" looses the Old Covenant by binding the New Covenant, made efficacious by the death of the testator, Jesus (Heb. 8:13; 9:16, 17), and opens the door by these keys, so that three thousand "enter the kingdom of God" (Matt. 16:19;

<sup>1</sup> Heb. 8:1, 2; 9:12, 14; 10:12, 13.

<sup>2</sup> See Heb. 1:3; 10:12, 13; 8:1, etc.

Acts 2:41; John 3:5). Jesus thus begins his mediatorial reign.

All of these quotations, which could be multiplied greatly, show that this kingdom of heaven is a Theocracy, where the Father and Son are reigning conjointly, and it is to be administered on the earth by the Holy Spirit during this gospel age and brought to its full realisation in the Millennial age. What the Old Covenant, the words of which were the Ten Commandments (Ex. 34:28; Deut. 4:13), was to the Jewish Theocracy, so this New Covenant, the constitution of which is the Sermon on the Mount, is to this Christian Theocracy—The Kingdom of God, or Heaven.

## X

### THE KINGDOM COMES IN POWER

**W**HEN the coronation of Jesus as "Lord and Christ" on God's throne is over, which consumes about ten days, Jesus prays the Father to send the Holy Spirit that had been promised—(John 14:16; Acts 1:4).

"And when the day of Pentecost was now come, they were all together in one place, and suddenly there came from heaven a sound as of the rushing of a mighty wind and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:1-4).

Then Peter preached as the Holy Spirit gave him utterance, the first gospel sermon,—in fact,<sup>1</sup> that ever was delivered; viz., that "Christ died for

<sup>1</sup> The gospel was preached to Abraham in promise (Gal. 3:8); in preparation, as good news (Mark 1:1, 15; Luke 9:6); but what Paul calls "*the* Gospel" (Rom. 1:16; I Cor. 15:1-4) could not be preached in fact until those facts had occurred.



our sins according to the Scriptures. And that He was buried; And that He hath been raised on the third day according to the Scriptures" (I Cor. 15: 3, 4; Luke 24: 47).

#### PETER'S SERMON

"Ye men of Israel, hear these words; Jesus of Nazareth a man approved of God" "being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up having loosed the pangs of death." "Being therefore by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies the foot-stool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this JESUS whom ye crucified" (Acts 2: 22-24, 32-36).

Never before did words contain truths of such tremendous import, in which is wrapped up the eternal destiny of the human race, as these spoken by Peter: "Jesus of Nazareth, a man" is "by the right hand of God exalted," "to be both Lord (Ruler) and Christ" (Anointed High Priest and King).



It is "Jesus of Nazareth"—the term of reproach, who was also the carpenter of Nazareth (Mark 6:3), "a Man!" And ye took this "man, approved of God unto you by *mighty* works"—"even as ye yourselves *know*" "and by the hand of lawless men did crucify and slay." Oh, what a charge!! But it stands against mankind; for his murderers were the best that culture and training could produce, which the world thinks is all sufficient. Let us not judge too harshly, those who, representing our carnal, selfish, sinful hearts, put to death the Son of man—the Son of God.

### JESUS OUR DAYSMAN

It is Jesus, *the man*, whom God hath taken from the cross and tomb, and placed by his side upon his eternal throne. 'As a man, He participated in all our griefs, trials, temptations, joys and hopes, and linked Himself into man's eternal destiny, even suffering his terrible doom. But now, as a man—our Daysman,<sup>1</sup> our Brother, still loving this old world with an intensity indescribable, having poured out his life to redeem it; as "our man," "our Kinsman," God hath exalted Him to his right hand of power. Man has not only a representative in the councils of heaven, but He has been given a sceptre and has been proclaimed before Heaven and earth to be both *Lord* and the *Anointed Priest* and *King*. Hallelujah! And, as this "Lord and Christ" He

<sup>1</sup> Job 9:33.

has "All authority in heaven and on earth" and as such He claims the *allegiance* of *every human being upon this earth*.

### SCEPTRE OVER ALL

Christ's claims for supreme allegiance are many: (1) God saith "the earth is mine"—"But He put all things in subjection under his (Jesus) feet,"—"even authority to execute judgment because He is a Son of man" (I Cor. 15:27; John 5:27). The devil offered the earth to Jesus, claiming it as his; but Jesus spurned his offer. When God offered it by the way of the cross, He accepted and trod the path of sacrifice even unto death, and obtained it (Heb. 12:2).

(2) His moral claims for universal allegiance are tremendous. His sceptre is "a sceptre of uprightness." He, amidst suffering, tears and blood, taught men how to live to produce a real, universal brotherhood of man, which comes through service to others and not to be served. "Neither be ye called Master," "All ye are brethren." "One is your Master, even the Christ." He has every moral right in the universe to be our Master, for He rules by love and service, otherwise anarchy would ensue. "Take my *yoke* upon you and *learn* of me." You will find it easy for yourself and others, for it is the obligation of infinite love to serve your fellowmen. "I am the vine—ye are the branches";—that is, open up your whole being

in loving allegiance, that my life and love may flow in and yield glorious fruitage for God and man. So when we let this One, "who is meek and lowly of heart," become our Master and we come under his yoke, then the reign of heaven begins in our hearts.

## XI

### THE KINGDOM WITHIN

**B**EING asked by the Pharisees, when the kingdom of God cometh, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here or there, for lo, the kingdom of God is within you" (Luke 17:20). "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened" (Matt. 13:33). "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17).

The translation "within you" instead of "in your midst" in the above verse, harmonises with the rest of the verse, viz., "The kingdom of God cometh not with observation" for it is hidden "within you." This kingdom which is nigh comes not in visible form for it is a spiritual reign of God in the heart. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." If the kingdom was already "in their midst" they could say, "Lo, here or

there," but not so if it was to be hidden like leaven "within."

Leaven is used by Jesus to denote a law of working. The leaven of the Pharisees (Matt. 16:6, 12) and the unpunished sin of incest, or malice or any vice (I Cor. 5:6-8) works evil; but the leaven of the Gospel of the kingdom works salvation.<sup>1</sup> Leavened bread is the *normal* bread and only when bread typified the dead body of Christ, which was not to see corruption, or change, was unleavened bread commanded. But when the *live* body of Christ—his church—was to be typified, then *leaven* was to be used. Pentecost was a feast of *leavened bread*. It consisted of "two wave loaves" and "they shall be baked with *leaven*, for *firstfruits* unto Jehovah" (Lev. 23:17). These leavened loaves were being waved that very day (Lev. 23:20) to represent the three thousand converts being born that day into the kingdom of God as "*firstfruits* unto Jehovah." Jesus is not explaining how man's false teaching would creep in to corrupt the kingdom, as some hold, but how the kingdom of God—the reign of heaven—is to do its work in the world. "Whereunto shall I

<sup>1</sup> Nowhere in the Bible is leaven of itself said to be evil. It is false "teaching" (Matt. 16:12), "Wickedness" or our old corrupt nature (I Cor. 5:6-8) that works evil. But "Righteousness, peace and joy in the Holy Ghost" which is the Kingdom of God (Rom. 14:17; Luke 13:20, 21) works salvation. God always sanctioned leavened bread, forbidding its use only when it typified the dead body of Jesus, which was not to be changed.

liken the *kingdom of God*?" He says. "It is like leaven, which a woman took and hid in three measures of meal till it was all leavened" (Luke 13:20, 21). It is the kingdom of God which "is righteousness, and peace and joy in the Holy Spirit" and not false teaching, that Jesus likens unto leaven in its workings. The leaven is hidden and works unobserved; so "the kingdom of God is within you," doing its work unobserved in the three measures of meal; viz., "Judea, Samaria and unto the uttermost part of the earth" (Acts 1:8). It is to continue its work powerfully though unseen, from heart to heart and nation to nation until the whole world is permeated with its uplifting power. Not that the whole world is to be converted in *this* age, but "This gospel of the kingdom shall be preached in the whole world for a *testimony* unto all the nations; and then shall the end (of this age) come" (Matt. 24:14). But after the final judgment there will be none in the earth but what have been saved by its transforming power.

#### PARABLE OF THE TARES

In the parable of the tares (Matt. 13:37-43) the field is not the church, but the world, where the tares are left to grow until the harvest. "The word of the kingdom" (Matt. 13:19, 23) that is sown in this gospel age produces "the Sons of the kingdom" who are the "good seed" in this parable of the tares (Matt. 13:24, 38). When the tares—



"the sons of the evil one"—are destroyed at the end of the age, "Then shall the righteous shine forth as the sun in the kingdom of their Father." This shows that the kingdom grows through this age to maturity. All it needs that it may shine forth in glory is for Christ when He comes to "send forth his angels and gather out of his kingdom all things that cause stumbling and them that do iniquity," and then the "sons of the kingdom" will reign with Him in glory (Matt. 13:41, 43).

#### KINGDOM CAME AT PENTECOST

So when some say there is no kingdom because it is not visible, they are mistaken, like the Pharisees. "It comes not with observation," says Jesus. Nevertheless, it *came on Pentecost "with Power."* Though there was no visible King or throne, yet right direct from the throne eternal, where Jesus sits "with all authority in heaven and on earth," came the powerful Paraclete, the Holy Spirit, Christ's Advocate, to personally administer this kingdom of God and to take that gospel, which had been wrought out in the earth by Jesus Himself, and use it as God's dynamite to break the hard, selfish heart of man (Rom. 1:16). He commenced on the murderers of Jesus and won them by the thousands. He went into Samaria and through Philip "*preaching the Kingdom of God,*" this fickle people came into the kingdom (Acts



8: 12; John 3: 5). He conjointly with Jesus, captured one of the worst persecutors the church ever had,—Saul of Tarsus, and turned him into a mighty evangelist, "*preaching the kingdom of God*" (Acts 20: 25; 28: 23, 31). And the work has continued through this age, increasing in power and influence until the whole world is ringing about the things concerning the kingdom of God, while it stands trembling in great expectancy of great events that are about to occur.

#### PETER USES KEYS

When Peter told that convicted multitude, "Repent ye and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit," he used the keys that opened the kingdom of heaven and "They then that received his word were baptised: and there were added unto them in that day about three thousand souls" (Acts 2: 38, 41; cf. John 3: 5). When these convicted ones turned away from their old life by turning unto Christ, which determination was shown in the outward act of obedience, they passed under the yoke of Christ and coming "into Christ" (Gal. 3: 27), where every sin had been answered and thus remitted (blotted out) they received "the Holy Spirit of promise" (Acts 2: 39; Eph. 1: 13), whose entrance brought within them the kingdom of heaven. The *reign* or *kingdom* of God was then

*within*; though they found themselves in outward form, a church—a called-out Assembly.

### THE CHURCH

When Jesus gave to Peter “the keys of the kingdom of heaven,” He also said, “Upon this rock (Peter’s confession) I will build my church: and the gates of Hades shall not prevail against it” (Matt. 16: 18). While the sons of the kingdom are born into the kingdom (John 3: 5; Matt. 13: 19, 23, 38), they become members of a church—Christ’s body (Eph. 1: 22, 23), which is *necessarily* the form or phase of the kingdom during this age. For during this age the children of the kingdom are being called out, which is the meaning of the word “church”—“a called-out assembly” (Rotherham). It is designated as a family, when we look at the Father and children: as an army, where soldiers are clothed with an armour when we see its work in overcoming: and as a great recruiting body with varied offices when we contemplate it as a church. Its organisation in this age is that of a church with its officers of evangelists, elders or bishops, pastors and teachers, and deacons, and all built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone and glorious head (Eph. 2: 20; 4: 11, 12). But all that are in the church are in the kingdom, for they come by a spiritual birth into both. It is not necessary to say that the kingdom extends

farther in its influence than the church, for both, which are virtually the same, are to exert a powerful influence upon the world. "Ye are the light of the *world*." "Ye are the salt of the *earth*." The light is to shine and the salt is to save; changing human life and conditions and even governments, but it is not the kingdom of heaven that is outside: but the kingdom of God *within*, that is moving mightily all with whom it comes in contact.

## XII

### THE CHRISTIAN DISPENSATION BEGAN AT PENTECOST

“**T**HUS it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations *beginning from Jerusalem.*” “But tarry ye in the city until ye be clothed with power from on high” (Luke 24: 46-49).

“As I began to speak the Holy Spirit fell on them even as on us at the *beginning*” (Acts 11: 15).

The Christian dispensation began at Pentecost, which was the culmination of all the great transactions of heaven for man's redemption. The sacrifice had been offered and accepted and the High Priest had taken his place at God's right hand as King and Priest, and then the Holy Spirit came in great power to convict the world, Jews and Gentiles alike, “in respect of sin and of righteousness, and of judgment”; and this is to continue without change until Christ returns. The dispensations of God are marked by great epochs in God's purposes,

and Pentecost, where the Holy Spirit made his advent "with tongues parting asunder like as of fire" and three thousand were born into the kingdom is the greatest day that has yet transpired. It was the birthday of the church and the inauguration of the Kingdom of God on earth.

The same door that Peter opened at Pentecost he opened at the home of Cornelius, for there is but one door, and all, whether Jew or Gentile, come into Christ by faith and obedience.

"For as many of you as were baptised into Christ did put on Christ. There can be neither Jew nor Greek, bond nor free, no male and female; for ye are all one in Christ Jesus" (Gal. 3: 27, 28).

"But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For He is our peace, who made both one and broke down the middle wall of partition"; "that He might create in Himself, of the two, one new man, so making peace; and might reconcile them both in one body unto God through the cross" (Eph. 2: 13-15).

"The middle wall of partition" between Jew and Gentile was broken down at the cross. When the New Testament had been probated in heaven and its provisions made known by the Holy Spirit at Pentecost, "the promise" was "to all that are afar off" (Acts 2: 39; see Eph. 2: 13, 17), meaning the Gentile as well as the Jew. The Gentiles came into all the provisions of the New Covenant at Pente-

cost, only the "glad tidings" did not reach them until the conversion of Cornelius. Peter called Pentecost "THE BEGINNING" (Acts 11:15) and so does Jesus, viz., "That repentance and remission of sins should be preached in his name unto *all the nations BEGINNING AT JERUSALEM*" (Luke 24:47).

#### NO DISPENSATION BEGINS WITH PAUL

There is no Scripture for saying that a new dispensation began with Paul and was confirmed at the conference at Jerusalem (Acts 15:6-33) or was born by a special revelation to Paul in his imprisonment. The mystery, of which Paul often speaks, is (1) "that the Gentiles are fellow-heirs of the promise in Christ Jesus" (Eph. 3:6; cf. Acts 2:39); (2) that he, the zealous Hebrew—the persecuting Pharisee, should be given this dispensation (stewardship) to the Gentiles (Eph. 3:2, 8); (3) that this mystery "which in other generations was not made known unto the sons of men as it hath now been revealed unto his holy apostles" (Eph. 3:6), that is, unto all the apostles and not Paul alone; (4) "which (mystery) is *Christ in you the hope of glory*" (Col. 1:27), which is the very-thing that occurred at Pentecost, when Christ came in to reign in the hearts of the obedient Jews. Paul added nothing to this.

The quotation from the Old Testament by James (Acts 15:16-18) shows that "the tabernacle of

David which is fallen" for over six centuries, had been "built again," inasmuch as the Son of David is now on God's throne; and "the Gentiles upon whom God's name is called" are included in the kingdom, which had been proven by the speeches of Peter and Paul and Barnabas (Acts 15:7-12). Nothing more can be proven from this quotation of James from Amos 9:11, 12, than that which James affirms, viz.: "To this agree the words of the prophets," etc. (Acts 15:15); that is, this prophecy confirms the testimony of Peter, Paul and Barnabas that God had now included the Gentiles as He had foretold through the prophet, and upon this decision the decree was given.

"After these things" is included in "As it is written" and refers to the sifting "of the House of Israel among all the nations" in the captivity (Amos 9:8, 9). "After these things" God returned in his Son "to raise up the tabernacle of David" (Amos 9:11; cf. Luke 1:68-79; 2:14, 29-32) so that He might "take out of the Gentiles a people for his name" (Acts 15:14; cf. Amos 9:12). When "the fulness of the Gentiles be come in" (Rom. 11:25, 26) then Amos 9:14-15 will be fulfilled in Israel's return and salvation (Luke 2:32).

#### NEW CYCLE BEGINS AT PENTECOST

For fifteen centuries the "sheaf of the first-fruits of the harvest" had been waved as an offering be-



fore the Lord on the first day of the week after the Passover had been eaten, to typify the resurrection of Jesus as the "firstfruits of them that sleep" (Lev. 23: 10, 11; I Cor. 15: 20, 23). Then on Pentecost, the fiftieth day thereafter, which came after the harvest was over, the first baken loaves of the new grain were waved as an offering before the Lord to typify the 3,000 converts who were "the firstfruits" of the great salvation, which had been wrought out for Gentile as well as Jew in the death, burial, resurrection, ascension and coronation of Jesus at God's right hand (Lev. 23: 15-17). When the Holy Spirit came on Pentecost with this glorious gospel, it was the beginning of a new dispensation—the feasting upon the new grain, which was to continue until this new cycle was complete, when there was to come another harvest at the "consummation of the age" (Matt. 13: 39), etc.

#### GENTILES EXCLUDED FROM JEWISH COVENANT

Under this Old Covenant the Gentiles were excluded, for only the children of Israel were the children of the covenant. Not only did Jesus and John confine their ministries to Israel, saying, "Go not into any way of the Gentiles," but Jesus refused the prayer of the Canaanitish woman until she acknowledged that she had the right to eat only the crumbs that the children of the covenant dropped (Matt. 15: 22-28), and He said to the

Samaritan woman, "Salvation is from the Jews"; but He adds, "The hour cometh and now is" when all this will be changed (John 4:20-24).

#### Jews BEING PREPARED FOR NEW KINGDOM

It does not signify that Jesus or John was offering the Jewish kingdom to Israel, because He excluded the Gentiles; but being loyal to the Old Covenant as long as it was in force, which was soon to be superseded by the New Covenant at Pentecost (Heb. 8:6-13), He and John were calling the Jews "to repentance" that they might be ready for the new dispensation which was to include the Gentiles also. "Think not to say within yourselves, we have Abraham to our father," says John (Matt. 3:9). That is, such a claim does not count in this New Covenant, which is spiritual (Heb. 8:10; II Cor. 3:2-18) and which is the *kingdom* that we are proclaiming to be "at hand." "I indeed baptise you in water unto repentance" (reformation), "*He* shall baptise you in the Holy Spirit." This refers to Pentecost (Matt. 3:11; Acts 1:5), which occurred after Jesus was glorified (John 7:39). "Except a man be born again, he cannot see the kingdom of God" or "enter into the kingdom of God," says Jesus to Nicodemus (John 3:3, 5). This new birth was not possible without the death of Jesus on the cross. This whole work of John, Jesus and the Twelve and the Seventy, and before there was any op-

position to their teaching, was to prepare Israel for the kingdom of heaven, or God, which was inaugurated at Pentecost, when this baptism of the Spirit occurred (Acts 1:5) and the reign of heaven became a reality in the hearts of men.

### JEWISH AGE ENDS AT PENTECOST

The Jewish covenant came to its end, when it was superseded by the New Covenant (Heb. 8:13; Col. 2:14, 15), which was made efficacious by the death of the Testator (Heb. 9:16, 17) and which came into active force after the offering had been accepted and the Holy Spirit came to make known its conditions and provisions at Pentecost A. D. 30. No Jew <sup>1</sup> from henceforth was in covenant relations to God, unless he accepted Jesus as his Saviour or was "born again" (John 3:7; Rom. 11:20, 23; Gal. 3:28, 29). This Pentecost is the "*Beginning Corner*" from whence the surveyor must run his lines for the kingdom of God and the New Covenant, which is the law and basis of the kingdom, or else his lines will be all wrong and everything left in helpless confusion.

<sup>1</sup> It is not true that Jesus gave the commission (Acts 1:8) to Jews, as such, and that it was Peter the *Jew* that preached the sermon at Pentecost. The Apostles were separated from the Jews and had been born into the kingdom of God—citizens of the New Covenant and were now Christians (John 3:3-7). God declares "Jews and Greeks are both under sin" "for there is no distinction" (Rom. 3:9, 22), since the Cross, The Jew had no advantage.

### XIII

## NO PAROUSIA IN THE FIRST CENTURY

**T**HE failure of J. Stuart Russell in his book, "The Parousia" (1878),<sup>1</sup> to recognise Pentecost as the end of the Jewish Covenant or dispensation is what destroys the main contention of his work, viz., that Christ's Parousia occurred at the destruction of Jerusalem, 70 A. D. Mr. Russell clearly proves that Matt. 10:23; 16:28; Mark 9:1, etc., which refer clearly to Christ's spiritual coming through his Advocate, were to be fulfilled during the generation in which Christ spake; which is true, for they were fulfilled at Pentecost.<sup>2</sup> But this coming, as has been shown<sup>2</sup> is not "The Parousia," as Mr. Russell assumes. Then injecting this wrong assumption into the other predictions, Mr. Russell concentrates all these prophecies concerning Christ's Parousia into a coming great event which turns out at last to be

<sup>1</sup> As Weymouth in his footnotes of his translation and many others seem to endorse Mr. Russell's position, viz., that these predictions of Christ's "Parousia" were fulfilled at the destruction of Jerusalem or at least in the first century, this brief review is given.

<sup>2</sup> See pages 73-76.

*nothing* but the *destruction of Jerusalem*, which was not even the end of the Jewish dispensation or age; for this occurred forty years before at Pentecost, when the Old Covenant was abrogated by the coming in of the New and after Jesus had rejected the Jewish nation (Matt. 23: 37-39). The destruction of Jerusalem occupies a very small part of the prophecies of Christ's "Parousia," which is to be brought about by Christ's glorious *appearing*, when his saints "shall also *appear* with Him in glory" (Col. 3: 4).

#### THEORY AND FACTS IRRECONCILABLE

It is lamentable to see this astute author, after causing the prophecies of the Olivet discourse and those of Paul and the whole book of Revelation to revolve around this *one event of destruction*, and then to see him trying to reconcile this theory with (1) the message of the angels (Acts 1: 11); (2) the Son of Man coming on the clouds of heaven with power and great glory" (Matt. 24: 30); (3) the resurrection of all the dead saints and the sudden transformation of those living and their translation (I Thess. 4: 14-17); (4) location of the Beast <sup>1</sup> and False Prophet and their destruction

<sup>1</sup> Which he claims was Nero who died two years before Jerusalem was destroyed. But this "beast" lives and is at the height of his power after Babylon (Jerusalem?) is destroyed (Rev. 17: 16-18). Titus, who destroyed Jerusalem, became a humane emperor and the Caesars reigned centuries thereafter, while *this "beast"* was to be destroyed soon after Babylon was destroyed.

*after* the destruction of the harlot or Babylon (Rev. 17: 16, 17; 19: 11-21); (5) the binding of Satan so "that he should deceive the nations no more until the thousand years should be finished" (Rev. 20: 3); (6) the ushering in of a Millennium of righteousness and *universal peace*, etc.; making them *all* to be fulfilled at the destruction of Jerusalem, A. D. 70.

#### CHRIST NOT TO RETURN IN FIRST CENTURY

Nowhere in the New Testament is it taught that Jesus would return in his glorious "Parousia" within the first century. That He was to stay in heaven "*a long time*" is taught in the parable of the "Talents" (Matt. 25: 19). When He goes to the Father "to receive for Himself a kingdom" (Luke 19: 12) God says, "Sit thou on my right hand till I make thine enemies the footstool of thy feet" (Acts 2: 35). When Jesus is to receive this kingdom as a whole, it is to be "a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues" (Rev. 7: 9). All this implies a world programme that would require centuries to perform. Peter says of Jesus, "whom the heaven must receive until the times of restoration of all things whereof God spoke by the mouth of his holy prophets that have been from of old" (Acts 3: 21), and Jesus is still waiting for some of these prophecies to be fulfilled.



## NOT IN PETER'S DAY

Jesus told Peter that he would live to be an old man and would die a martyr (John 21:18-19; II Peter 1:14), and Peter when an old man said, "In the last days mockers shall come saying, where is the promise of his coming for, from the day the fathers fell asleep, all things continue as they were from the beginning of creation" (II Peter 3:3, 4). Peter, instead of looking for Christ to return in his day, looked down through the centuries until "the last days" when mockers would still be saying, "Where is the promise of his coming?" He assumes that it may be a thousand years or more before Christ shall come (II Peter 3:8).

## NOT IN PAUL'S DAY

Paul says, "The coming of our Lord" "will not be except the falling away come first and the man of sin be revealed" (II Thess. 2:1, 3). It would take centuries to develop this apostasy and the evolving of "the lawless one," which government Jesus will destroy "by the manifestation of his coming" (II Thess. 2:8). Paul was not looking for Christ to return in his day but in "the last days" (II Tim. 3:1), and that he should die and receive his "crown of righteousness" to be given "at that day"—the day of "his appearing" (4:6-8). Paul in I Thess. 4:17 in saying "we



that are alive" is speaking of the corporate body of the saints, who are to be caught up. "The dead in Christ shall rise first" while those alive shall be changed. Paul being alive puts himself as among the living and not as of the dead; but as an individual he expected "to depart and be with Christ" rather than to have Christ come for him (II Cor. 5:6-9; Phil. 1:21-25; II Tim. 4:6).

#### ALL NEW TESTAMENT TRUTHS APPLICABLE TO EACH GENERATION

But suppose the apostles did speak of Christ's Second Coming as being possible or even probable in their day as Mr. Russell maintains. That signifies nothing more than what is expressed in all the great themes of the New Testament. To have *all vital* messages and truths apply to each and every generation throughout the entire dispensation is the nature and tenor of the whole Book. The great commission was given to the Eleven, as if it was all to be accomplished by them in their generation (Matt. 28:16-20; Mark 16:14-16). Yet the "Go ye" rings out through each generation and rings clearer and stronger to-day than ever before since the first. All the parables of Jesus, which were given seemingly for that special time and condition, yet are as applicable in every generation since, and they never spoke before with greater authority and emphasis than to-day. So with every discourse of Jesus and his Apostles and

their teachings and epistles. They fit into this generation, adapting themselves to all its needs as much as they did in the first. "The Book of Revelation," though little comprehended as a whole, yet how it has been the *hope* of every generation, with its glorious visions of a *Holy City*, a restored and enlarged Paradise, God wiping away the last tear and his tenting with men in the New and Redeemed Earth.

So why should not this transcendent theme—the "*Blessed Hope*," "The Return of our Lord," be a live and a present reality to inspire the disciples of Jesus in their mighty struggles in the first century and be the same to every generation since. This glorious theme is found in God's WORD, which "is living and active" (Heb. 4:12), whose words "are spirit and are life" (John 6:63), "God breathed" (II Tim. 3:16) and is Eternal—the EVER PRESENT. God's Word, as a shining light, is like a large portrait hanging in an art gallery, whose eyes are ever gazing upon you in whatever position you may take. *Every* generation has been quickened and every believer to-day is being thrilled by the closing words of Jesus, "Behold I come quickly," and the loyal bride cries back with the Beloved John, "*AMEN, COME, LORD JESUS.*"

## XIV

### KINGDOM IN PROPHECY

“**A**ND the fourth kingdom shall be strong as iron forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these shall it break in pieces and crush. And whereas thou sawest the feet and toes part of potter’s clay and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken (brittle). And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay” (Dan. 2 : 40-43).

This image, with Daniel’s interpretation, covers the entire history of human governments from the time of Daniel until they are superseded by the kingdom of God. There are four universal kingdoms,<sup>1</sup> the last one being represented by iron that

<sup>1</sup> The Beast Government (Rev. 13, is a Universal Democracy and grows out of these divided governments of the Roman Empire (Dan. 7:8, 20).

“breaketh in pieces and subdueth all things” and “as iron that crusheth all these shall it break in pieces and crush,” which fitly describes the Roman Empire, that ruled with autocratic force until it was broken up into smaller governments, which is its condition to-day.

Every attempt to restore this Roman Empire by Charlemagne, Napoleon, and lately by the German Emperor who assumed the title of Caesar (Kaiser) and certainly ruled with autocratic, iron force that “crushed and subdued,” has ended in entire failure.

#### AUTOCRACY AND DEMOCRACY

The feet and toes of the image have a mixture of clay with the iron which “will not cleave one to another.” “Clay, potters’ clay, miry clay” very fitly represent democracies. It is common, pliable, does not crush others, etc. “Iron” clearly represents autocracies, especially the German Empire established by Bismarck, the man of “blood and iron” and it “crushed and devoured” until it was overthrown. It strove to be like and was a relic of the Roman Empire. Daniel sees that as the feet of this image are clay and iron, that it shall be “a divided kingdom.” He sees no significance in the number of toes, but his stress is on the divisive nature of these two diverse elements, iron and clay, that “will not cleave one to another.”

“They (the iron,—autocracy), shall mingle

themselves (in strong propaganda) with the seed of men (republics like the United States and democracies throughout the world) but they shall not cleave one to another, even as iron doth not mingle (amalgamate) with clay." Have we not heard the expression many times repeated, "Autocracy and Democracy cannot exist together in the same world?" This was the great overshadowing issue in this world war. "Make the world safe for Democracy" was the cry, which has resulted in autocratic governments being swept away from the earth forever. The last human government which shall cover the earth is a universal, radical democracy and is described in Rev. 13 where the iron in the toes, though not in outward autocratic form, yet mingles with the clay as seen in Russia to-day and which will characterise the Proletariat government that will at last pervade the world. The government therein described has the characteristics of Daniel's leopard, bear and lion (Rev. 13:2), but the fourth beast of Daniel 7:7, "the iron teathed" monster, is omitted. The spirit of democracy has won and controls the earth.

This has been made possible by Christ's teaching and Christian nations copying the principles of the Theocracy of the Old Testament. The most tremendous force in this world for genuine democracy, where liberty, equality and fraternity reign to the greatest degree, is the teaching of Jesus,

which He lived out to the utmost in his life and death on the cross. And wherever his gospel has gone and the more fully it is accepted the greater are these fundamental principles of a world's brotherhood recognised and followed.

### JESUS A WORLD CHARACTER

Jesus is a *World* character. "Go ye into all the *World*." "God so loved the *World*." "He (Christ's Advocate) will convict the *World*." "Thy kingdom come, thy will be done on *earth* as it is done in heaven." "The field is the *world*." "The *uttermost* parts of the *earth*" is the only limit Jesus places upon his world-wide reach of *LOVE* and *SERVICE*. Jesus was no provincialist, if He was reared in a small province of the Roman Empire. With his little band of unsophisticated followers, at the age of thirty-three, with a mighty *world LOVE* welling up within Him and a world government resting upon his young shoulders—with no money, no prestige, no soldiers, no statesmen nor philosophers, He sends out his disciples to preach the gospel with its convicting power, resting solely upon his "All authority in heaven and on earth," and his promise "Lo, I am with you always, even to the end of the world."<sup>1</sup> And the most astonishing thing, which is also in-explainable, if He is not "the Christ, the Son of God" is, *His WORLD PROGRAM has succeeded!*

<sup>1</sup> Which promise includes the Holy Spirit.



His *Gospel* has been moving mightily through the centuries and has so permeated the earth with its law of *LOVE* and *SERVICE* and *EQUALITY* that this tremendous upheaval has come, which has shaken loose from this world autocracy, king alcohol, narrow provincialism and sectarianism. But just as Satan perverted the Church from its great mission for centuries, so he will seize this present situation to establish a world government, which will glorify MAN (Dan. 7: 8; Rev. 13: 18), but which will be entirely destroyed by the coming of the *KING*.

#### STONE AND MOUNTAIN

“Thou sawest till that a stone was cut out without hands which smote the image upon its feet that were of iron and clay and break them in pieces. Then was the iron, the clay, the brass, the silver and the gold broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away so that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth.”

“And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms and it shall stand forever. Forasmuch as thou sawest that a stone was



cut out of the mountain without hands and that it broke in pieces the iron, the brass, the clay, the silver, and the gold" (Dan. 2:34, 35, 44-45).

A stone, "cut out of the mountain without hands," smites the image upon its *feet* and the whole image crumbles into dust and is swept away forever. The interpretation says that it is the kingdom that the "God of heaven shall set up" that "shall break in pieces and *consume* all these kingdoms." So the stone is the Kingdom of God. This stone is shown in two phases, viz., A stone of the same nature as the mountain, for it is cut out of it, yet it is invisibly cut out, which is like "the kingdom of heaven within" that cometh not with observation. But after it smites the image, it becomes a great mountain and fills the whole earth, which is like the second phase of Christ's kingdom; viz., when Jesus appears, the kingdom which has been hidden within the church shall flash forth as an innumerable company out of all the ages to meet its coming King.

"When Christ who is our life, shall be manifested, then shall ye also be manifested with Him in glory" (Col. 3:4).

Then it is "in the days of those kings shall the God of heaven set up a kingdom" (Dan. 2:44). "Those kings," naturally mean the Caesars for Rome (civic, not religious) is made very emphatic in this fourth government. It was in the days of Augustus and Tiberius Caesar that God "laid in

Zion for a foundation a *stone*, a tried *stone*, a precious corner-stone of sure foundation.”<sup>1</sup> When this “tried stone” was rejected by human builders, God took it (Jesus) to his own throne, and made this stone the “head of the corner” (Acts 4:11). This stone “cut out of the mountain without hands” as “the kingdom of God within,” which is Jesus reigning within, has been moving down through the centuries adding by accretions, until it is about to smite the image upon its feet and toes, and will soon become “the great mountain and fill the whole earth.” So the kingdom of God within “breaks in pieces and consumes all these kingdoms” gradually, until Jesus returns, then suddenly the Stone smites the image upon its feet and “becomes a mountain (God’s Elect of all the Ages) and fills the whole earth.” “On whomsoever it shall fall, it (This Stone) will scatter him as dust” (Matt. 21:44). When Jesus and his bride return to the earth and destroy the beast and false prophet and the kings and their armies (Rev. 19:11-21), who occupy the same territory and same peoples as these four universal kingdoms, then all these kingdoms will be swept away “like the chaff of the summer threshing floor,” “so that no place was found for them.”

<sup>1</sup> Isa. 28:16; I Pet. 2:6-8; Matt. 21:42-44; Acts 4:11-12.

## GROWTH OF THE KINGDOM

“**A**ND He said, so is the kingdom of God, as if a man should cast seed upon the earth, and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come” (Mark 4:26-29).

“Now another parable set He before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs and becometh a tree, so that the birds of heaven come and lodge in the branches thereof”<sup>1</sup> (Matt. 13:31, 32).

<sup>1</sup>In California (which is much like Palestine) the author saw mustard trees ten feet high and he saw a flock of birds fly into their spreading branches to lodge, which Jesus mentions to show the *strength* of the tree. Birds are not symbols of evil, for the Holy Spirit came in the form of a bird (dove) and abode upon Jesus and not a “sparrow falls without your Father.” It is the *normal* mustard tree and its seed that causes Jesus to use them for his illustration. To make the tree *abnormal* would destroy the simile.

In these parables, along with that of the leaven, Jesus explains the growth of the kingdom of God. It grows like grain, "first the blade, then the ear, then the full grain in the ear" and then the harvest, which Jesus says "is the end of the age" (Matt. 13:39). It grows gradually and matures in the fulness of time and is harvested in *this age*, at its close. How its growth is like the tiny mustard seed—one hundred and twenty when Jesus ascended, but an innumerable host "out of every nation, tribe, people and tongue" (Rev. 7:9-17), when He returns and they are gathered unto Him by the angels, who are the reapers (Matt. 24:31; 13:39). These two quotations alone refute utterly the theory that the kingdom was postponed. Over and over again, Jesus illustrated this quiet, yet continued growth of the kingdom of God that was heralded by Himself and John the Baptist, the twelve and the seventy, and which Peter, with the keys, opened at Pentecost, and which was preached by Paul (Acts 20:25; 28:23, 31) and which is now being preached to the uttermost parts of the earth by the missionaries of the cross, which brings "the end of the age" (Matt. 24:14).

#### HOLY CRUSADERS

What a holy, valiant host are these missionaries—*God's chosen*, keeping step to the heart-beats of their King, as they move out into the infested dark corners of the earth. They have the undergirdings

of the Almighty, and angel bands vie with each other to convoy such companies to their heaven-appointed tasks. They are sustained by the royal presence of Jesus, while the Holy Spirit strengthens them with heavenly might, as, panoplied in the divine armour, they go to proclaim the glorious tidings of redemption to the distressed and lost of earth.

In this tremendous upheaval of the nations, God has shaken open every prison door and cast down every wall of Jericho, so that each one may go up straight before him and possess the land for God. The whole world is being shaped for Christ's Personal Return.

"I beheld Satan fallen as lightning from heaven," says Jesus, when the seventy returned with their joyful reports that "demons were in subjection to them" (Luke 10:18). Autocracies and militarism came to their death potentially at the peace table, June 28, 1919, and three *days* later King Alcohol was overthrown and a nation of 110,000,000 free-men became "bone-dry" legally. The Holy Spirit, Christ's Advocate, is mobilising the tremendous forces of the whole church for the swift evangelisation of the whole world. One billion of dollars will soon be given for this Heaven's task, when the church feels the dynamic "*GO YE*" of the Christ, and the Macedonian cry becomes more compelling. The *divine urgency* is tremendous in these days and those before us; for Jesus desires

that all the world shall hear the testimony of the Gospel of the Kingdom before He returns (Matt. 24: 14).

The *White Horse*, clothed in the colour of heaven, its rider wearing heaven's crown and shooting arrows of conviction (Acts 2: 37) is moving on "conquering and to conquer" (Rev. 6: 2).

#### FIRST AND SECOND ADVENT COMPARED

Everything is being prepared for Christ's second coming as it was for his first. It is a mistake to say that the Jewish dispensation came to its end in degeneracy and destruction. Its end was at Pentecost A. D. 30 and not at the destruction of Jerusalem, which was God's judgment executed after He had forsaken the nation <sup>1</sup> (Matt. 23: 38). And there was never an hour in the world's history that was so opportune for the first advent of Jesus and the commencement of the reign of heaven as those thirty-three and a half years of Christ's life on earth and the thirty-four years that followed. The whole earth was at peace and the Roman highways were at hand to carry the gospel to all the nations. Judea and Galilee never had such a fine environment for the work of Jesus and his apostles as at this time. The Jews had freedom in all things except the taking of life, and for this prohibition God be praised. What could

<sup>1</sup> Which is like the judgments that will come upon the world after the saints are taken out.



Jesus have done if his coming had been in the time of the Maccabees, when the nation was gasping for breath; or forty years later when Jerusalem was being destroyed? But the second advent of Christ will be more cataclysmic. Sowing and waiting times for growth are different from that of the harvest time, when everything is hurry and more or less confusion. "It is the harvest," says Jesus, and "the angels are reapers." It is the time of judgments also. The world is entering into a time of peace; yet it will be the time of its greatest restlessness. "And upon the earth distress of nations in perplexity," "men fainting for fear and for expectation of the things that are coming on the world," says Jesus (Luke 21:25, 26).

#### TRIOUBLOUS TIMES

And the problems are not all confined to distracted Europe and Asia. England has labour and economic problems of a gigantic nature to work out as well as the Irish question and that of India; and these United States will pass through a crisis that will test the stability of our government, as Thomas B. Macauley and other astute writers have pointed out.

The principle that "might makes right" that we sent two million men across the sea to shoot to its death—is mightily alive in these days. The medicine instead of curing, has scattered the disease over the whole body. Destructive forces are at



work all over the world and revolution is heard on many sides. If any one thinks that the visible kingdom of God is now here, he is living in a fool's paradise from which he will soon be rudely shaken. It cannot come until the King comes back "having received his kingdom." "*Out of the great tribulation*" (Rev. 7: 14), the saints are to be caught up to meet their Lord in the air. Then after the terrible judgments that will surely be poured out upon an impenitent world<sup>1</sup> (Rev. 8: 7-9: 21; 16: 1-21, etc.), Jesus comes with the army of heaven (Rev. 19: 11-21), which we believe is the same innumerable company that had been caught up (Rev. 7: 9-17), and destroys that "Lawless One," be he Bolsheviki or what, and ushers in his reign of righteousness, which is the second phase of Christ's kingdom—the kingdom of Glory or the Millennial Kingdom.

<sup>1</sup> Many predictions of judgments which some think will occur before Christ comes for his saints, are the judgments which are probably to come after the saints are caught up. The next *great* event that is to occur is Jesus "Appearing in the clouds" which shakes the earth and causes the distress, etc., causing the tribes of the earth to wail (Mat. 24: 30; Luke 21: 25-27; Rev. 6: 12-17).

## PART III

### The Kingdom of Glory or the Millennium

#### XVI

#### THE MILLENNIAL REIGN OF CHRIST

**T**HE millennium is the continuation of the Kingdom of God that was inaugurated at Pentecost, A. D. 30, when it comes into its glorious realisation. "The Kingdom of Glory" is the complement of "the Kingdom of Grace."

Jesus, having wrought out man's redemption by his life in the flesh, and death, and resurrection, ascended God's throne to reign jointly with the Father as the Son of David and Son of God, combining in Himself both the human and divine.

Jesus as the nobleman has gone "into a far country (Heaven) to receive for Himself a kingdom and to return" (Luke 19:12). "After a long time the Lord of those servants cometh" (Matt. 25:19). This parable of the pounds was told "because they supposed that the kingdom of God was immediately to appear" (Luke 19:11), or come in visible form in its full realisation. But it clearly teaches that before that can occur, Jesus must first "receive his kingdom for Himself," which is composed of "the Sons of the kingdom" who

are called out from the world by being regenerated and sanctified by the power of divine truth and the indwelling Holy Spirit. The Holy Spirit in person administers this reign of grace on the earth, while Jesus the King is at God's right hand of power, until his enemies are put under his feet and his kingdom is completed. Then, Jesus, after receiving his kingdom as a whole (I Thess. 4: 16, 17), returns (Luke 19: 15) and "when Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory" (Col. 3: 4). It is very evident that God never planned to have an organic, visible kingdom of Christ during this age.

#### CHRIST'S PROGRAM

Jesus in sending forth his disciples said, "Ye shall be my witnesses unto the uttermost part of the earth." "Go make disciples of all the nations." "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations and then shall the end come" (Matt. 24: 14). Jesus shows by numerous parables that while many will accept the gospel, yet many will reject it even unto the end. The seed of the sower finds fruitage only in one out of four conditions, and the tares grow and the wicked thrive to the very end of the age.<sup>1</sup> And this is exactly what we

<sup>1</sup> Matt. 13: 19-23; 40-42, 49-50; 7: 22, 23; I Tim. 4: 1-3; II Pet. 3: 3-4; Jude 17, 18; Rev. 6: 15-17, etc.

see after nineteen centuries have passed, and when the church ceases to follow this divine programme and becomes "a kingdom builder," like Rome, et al, which has many advocates to-day, it becomes a wretched failure. This failure to interpret rightly Christ's programme is the rock upon which the Interchurch Movement was cast.

The great missionary drives to send the gospel to the ends of the earth have been and are signally blessed; but the mistaken position of the "Interchurch" leaders, viz., assuming all men to be God's spiritual children if they only knew it, and consequently spending lavishly their funds for better environments, etc., thus ignoring Christ's words to the moral Nicodemus, "Ye *must* be born again," could not be blessed of God. To regenerate society you must regenerate the individual, the unit of society. Give a man a clean heart and he will wear a clean shirt and clean up his *own* surroundings. Environment alone, however, is not sufficient. The biggest hogs wear silks and diamonds and beasts are found in men's palatial clubs as well as in the brothel.

### NO KINGDOM BUILDING

This "kingdom building" business is not only the curse of Romanism but it brought destruction to the state church of Germany and was "a fly in the ointment" of the government of the Puritans of Massachusetts. How can there be a *reign*

of righteousness on this earth unless the principles of the Christian religion are in force; and how can that be, unless the church of God controls the state, or becomes the state, which is the union of church and state, which has always proven to be a curse to both? The New Testament *nowhere* promises such a state in this age and makes *no* provision for its government. The kingdom of God that was ushered in by the advent of the Holy Spirit at Pentecost is hidden—"like the leaven," "comes not with observation," "is within you," not in outward form. It contains inherent power to change human conditions and governments, but not to be the government itself. If these great denominations succeed in their God-given task of uniting and sending this gospel to "the uttermost parts of the earth" it could not of itself bring in the visible kingdom of God, but would bring in "the end" of this gospel "age" says Jesus (Matt. 24: 14). It would be a second John the Baptist, moved by the Holy Spirit, heralding the coming of the KING who will "sit on the throne of *his* glory" and govern this world in righteousness when He returns. "To this end have I been born, and to this end, am I come into the world," says Jesus,—that is, to be its KING (John 18: 37). Not only do the Scriptures abound in proof of this position, but it is the only logical thing for Jesus to do, viz., to return to this earth, where He shed his blood for the race, and complete the work He

so gloriously commenced and clean up this old world of all its evils and reign in righteousness with his glorified body—the saints.

### ON THIS EARTH

The glorious, enduring kingdom of Christ is to be upon this earth and must have in it all the righteous dead, as well as the living, viz., Enoch, Abraham, Moses, Job, Daniel, Peter, James, John and all that countless multitude who must be raised and crowned with Paul "*at that day*" and with "all them that have loved his appearing."<sup>1</sup> The awards and appointments in his kingdom by the Nobleman are to be upon this earth and not in heaven, for He returns to this earth when He receives his kingdom (Luke 19:15-17). This shows that instead of Christ's Second Advent being the end, it is the beginning of Christ's *visible* kingdom upon this redeemed and replenished earth. "Thy kingdom come, thy will be done, *on earth*, as it is done in heaven" is the prayer that our Saviour taught us and every allusion to the kingdom, from the first proclamation of John the Baptist, has recognised the fact that its location is to be upon this earth. John the seer, sees "the Holy City, Jerusalem, coming down out of heaven from God," and then he sees a "new earth," and Daniel says, "The stone became a mountain and

<sup>1</sup> Job 19:25-27; Dan. 2:35, 44; 7:22, 27; Matt. 6:11, 12; 25:31, 34; Luke 13:28, 29; II Tim. 4:8.



filled the *whole earth*" (2:36). But this glorious, visible kingdom of Christ contemplates the presence of the King and *all* of his glorified church of all the ages—the called-out citizens of his kingdom, who will have glorified bodies that will respond and obey the high aspirations of the redeemed spirit within.

#### A HEAVENLY COMMUNITY IMPOSSIBLE IN THIS AGE

To "have the will of God done on earth as it is in heaven," viz., in the individual, community, state, nation and the world, as taught recently by a "church efficiency expert," is an utter impossibility in this present age, while we are in the flesh. Form a community to-day of one hundred of the best Christian families of earth and place them in the best environment, and not only would that community fail to do God's will as it is done in heaven, but they could never produce a kingdom that heaven could call a reign of righteousness or that would be satisfactory even to themselves. These virile Christians of sterling character with their positive convictions and tender consciences could not even live together without much tolerance being shown by the ruling majority over a strong conscientious minority. The banishment of Roger Williams, the boring holes in the tongues of Quakers and executing so-called witches did not proceed from men with flabby consciences, but from men

with strong though mistaken convictions like the persecuting Saul of Tarsus. This namby-pamby, goody religion that receives error with a bland smile for the sake of good will is as wicked as it is spineless and has following in its train more fearful consequences than the other. But if this community started by the one hundred families should succeed in having a heavenly community, how long would it last? How long did such a community last in Jerusalem? (Acts 2:42-47; 5:13).<sup>1</sup> Thousands of towns like Northampton, Mass., have been swept by a mighty revival until it seemed the whole town was entirely Christian; yet is Northampton a suburb of heaven to-day? It only took the third generation for the sainted Jonathan Edwards to degenerate into the unscrupulous, licentious Aaron Burr, his grandson. There is not a community on the face of the earth—even the smallest, that can be truly called even Christian, say nothing about it being heavenly. The realisation of this dream of our expert and thousands like him, though greatly to be desired, is impossible as shown by every experiment for two thousand years of Christian teaching.

While showing the utter futility of a millennium under the *best* conditions in this age, we must

<sup>1</sup> "But of the rest durst no man join himself to them" can only mean "The Apostolic community" for "Believers were the more added to the Lord, multitudes both of men and women" (5:14). Such a community could not exist with two liars in it and so no one else dared to join.

not forget that the *real* conditions in Europe and Asia are "well-nigh hopeless," as shown by many writers like Bishop Williams of Michigan, who with other experts recently conducted an investigation in England and the Continent. They report that these countries are bankrupt, not only financially, etc., but morally and spiritually. "With shut teeth and a grim, sinister look, they plod along, suspicious and hopeless." "While not so discernible on the surface, yet as you dig beneath, the discovery is appalling." How can anyone hope to build a millennium on these hopeless conditions of the countries upon which our civilisation rests?

Of course the Golden Rule as well as all the teaching of Jesus bears heavenly fruit, when a man like Arthur Nash of Cincinnati, Ohio, tests its practicability in his clothing establishment. But this experiment is too young for any one to conclude that it alone will regenerate the world. It can be applied only as it is a product of the Holy Spirit within, and by the presence of Christ, its author. "Flesh and blood *cannot* inherit the kingdom of God," says Paul, and the visible organised kingdom of God, where the will of God is "done in earth as it is in heaven" is only possible when Christ returns with his church—the children of the kingdom—who will have glorified bodies like that of Christ and will reign with Him for a

thousand years, righting every wrong—covering the earth with a heavenly peace and shall wipe away every tear forever. This is called the Millennium.

## XVII

### RESURRECTION OF SAINTS BEFORE MILLENNIUM

“**T**HE Lord will deliver me from every evil work, and will save me unto his heavenly kingdom” (II Tim. 4: 18).

“If ye do these things.” “Thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ” (II Peter 1: 10, 11).

“Did not God choose them, that are poor as to the world, to be rich in faith and heirs of the kingdom which he promised them that love him?” (James 2: 5). “But when the Son of man shall come in his glory and all the angels with Him, then shall He sit on the throne of his glory.” “Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25: 31-34).

These quotations declare that there is a phase of the kingdom of God into which we do not enter until after death. In the first, Paul teaches that he is being delivered and saved “unto a *heavenly*

*kingdom.*" We have seen that it is the "kingdom of God within" that is working out this deliverance and salvation; but it is for the purpose of a heavenly kingdom, into which he will enter after the salvation and deliverance are complete. Peter teaches the same. "If ye do these things," which must continue to the end of our earthly life, then there "shall be richly supplied unto you *the entrance* into the eternal kingdom of Christ." It is a kingdom whose entrance is after death. So James looked upon those who are "rich in faith" as "heirs to a kingdom" that is promised, but not yet received. But Jesus shows plainly in the last quotation that, though He is now on his father's throne, yet when He returns, He will sit upon "the throne of *his* glory and reign in righteousness over the whole earth. Then shall the righteous "inherit the kingdom" (Matt. 25:34).

#### CHRIST'S APPEARING AND KINGDOM

"Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh" (Luke 21:29-31; cf. Matt. 24:33).

"I charge thee in the sight of God and Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom, preach the word" (II Tim. 4:1, 2).

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (I Cor. 15:50).



Not only do these verses teach very strongly that there is a phase of the kingdom into which we do not enter in this life, but they indicate when this phase of the kingdom shall appear.

Jesus shows in that first quotation, that the same signs that denote his return to the earth will also cause them to "know that the kingdom of God is nigh"; that is, the visible kingdom of God is contemporary and depending upon the visible presence of the King—Jesus; that when "they shall see the Son of man coming in a cloud with power and great glory," then "the kingdom of God is nigh" (Luke 21:27-31). Paul makes this clear in putting these two events together in his charge to Timothy; viz.—"By his appearing and his kingdom." One is depending upon the other.

But in the last quotation Paul makes it very strong where he shows that "*Flesh and blood cannot inherit the kingdom of God.*" Flesh and blood marked with death *cannot* inherit or be in the visible kingdom of God or Christ. "Corruption doth not inherit incorruption"; incorruption cannot exist where corruption is admitted; flesh and blood inherit only death and corruption; therefore they cannot enter into or become a part of the incorruptible, visible kingdom of God.

#### RESURRECTION BEFORE MILLENNIUM

"Behold I tell you a mystery: we shall not all sleep, but we shall all be changed in a moment, in

the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15: 51-54).

"But each in his own order: Christ the first-fruits: then they that are Christ's at his coming" (I Cor. 15: 23).

"We shall not all sleep, (or die) but we shall all be *changed*." Our living bodies that are corruptible must be changed as well as the dead, who have seen corruption. There can be no complete victory until "death is swallowed up in victory." "It (the body) is sown in corruption; in dishonour, in weakness and a natural body; it is raised in incorruption; in glory; in power, a spiritual body"<sup>1</sup> (I Cor. 15: 42-44). We must have spiritual bodies, just like that of Jesus, on which death or gravitation has no power, so that we can ascend as He did, to be in the visible kingdom of God (I John 3: 2; Phil. 3: 21). Our bodies are to be redeemed as well as our souls.

"For indeed, we that are in this tabernacle do groan being burdened"; "waiting for our adoption, to wit, the redemption of our body" (II Cor. 5: 4, Rom. 8: 23).

<sup>1</sup> This can only refer to the resurrection of the righteous dead. "They that are Christ's at his coming" (v. 23), otherwise the wicked will be "raised in glory" (v. 43).

This is the salvation that is to come with *Christ's return*.

"So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him unto *salvation*" (Heb. 9:28). "Who by the power of God are guarded through faith unto a *salvation* ready to be revealed in the last time" (I Peter 1:5; cf. Phil. 3:20, 21).

#### FATAL TO POST-MILLENNIALISM

I Cor. 15:50-57 is fatal to what is generally called Post-Millennialism. How can there be an enduring kingdom when the earth is swept of its inhabitants three times each century? Suppose the world should advance until it casts off *slavery* of every description, *drunkenness* by abolishing alcoholic beverages; *impurity* by banishing the "red-light districts," and by a rigid enforcement of law; (?) pass and enforce economic laws that should equalise wealth, etc., and then banish war by a league of nations, etc., until "Utopia" becomes a reality; what about the myriads that have toiled and died as martyrs in the past thousands of years to bring this about? Are they sharing this glorious Utopia? If so, how and where? Then even if this upward progress shall move with accelerated ratio, as it naturally would; yet this generation nor our great-great-grandchildren, would ever hope to be in this perfected kingdom. Then when "the

golden era" has come, how long would each generation enjoy this Utopia? The first ten years of life would produce very little conscious appreciation, which would leave only twenty-five to fifty years (possibly a hundred), for each generation to drink in the felicities of this perfected humanity, and then to pass on and out. The world would still be filled with funerals, graves and tears. It would still be true that "the whole creation groaneth and travaileth together in pain until now" (Rom. 8:22). "And not only so, but ourselves also, who have the *firstfruits* of the *Spirit*, even *we ourselves* groan within ourselves, waiting for our adoption, to wit, the redemption of our bodies" (Rom. 8:23). Has nineteen centuries of progress changed these conditions? Do not the "sanctified ones" still groan "being burdened"? Is it not still true that "the whole creation waiteth for the revealing of the sons of God?" (Rom. 8:19). Yes, it must wait until Jesus comes back, and the "dead in Him" are raised first and the living saints are changed, "and this last enemy, the grim monster, "death" that has made a charnel house out of this earth, "shall not prevail against" Christ or his church (Matt. 16:18), but shall himself be finally destroyed (Rev. 20:14).

#### SATAN BOUND

Again, there can be no golden era or the visible

kingdom of God in this earth as long as the devil roams at large to deceive the nations. He seizes every situation and is now waiting to seize the League of Nations to enthrone himself more strongly. He saw the church of God moving mightily in the earth, crowding him to the wall. He tried to kill it, but he found that "the blood of the martyrs was the seed of the church." Then biding his time, he fell in with it, and put himself into its highest offices and finally put a man at its head wearing a triple crown claiming to be the Vice-Gerent of Christ. He built up a great ecclesiasticism, after the pattern of the Roman Empire, doing exactly the opposite of that which Jesus had commanded; viz.—"Be not like the rulers of the Gentiles, who lord it over them, or exercise authority over them," "all ye are brethren." This ecclesiastical power had waxed strong through the centuries, until in 1870, when it lost its temporal power, over which it has wailed ever since. Without doubt, it had high hopes that if the central powers were successful, this temporal power would be reinstated, perhaps enlarged.

The late pope played politics, while the world was burning; coquetted with both sides so that he might pose as the arbiter of peace and be the mighty umpire when peace terms should be settled. But peace, such as it is, has come without his voice. Yet while losing temporal power, Rome will gain in ecclesiastical, which is the wine, whereby she

intoxicates the governments of the earth (Rev. 17:2). Already the Roman hierarchy is thrilling with new life by the liberal actions of the new pope, Pius XI. He is already called the "Pope of Action" and in his smashing so many precedents in his first week of rule, he shows that he has abandoned the foolish and useless war against the Italian Government, started by Pius IX fifty years ago. All this presages that the period of isolation is over and the projecting of the Ecclesiastical power of Rome into distracted Europe will be carried on with vigour, whereby she will with her ecclesiastical wine intoxicate the kings, merchant princes, shipmasters, mariners, etc. (Rev. 18:3, 9, 11, 17, 23).

Her usual diplomacy is shown in her making a secret treaty with the Soviet government of Russia, whereby she may proselyte, or absorb the demoralised Greek church and at the same time recognising an organisation, "the Fascisti," to oppose the Bolsheviki, with whom she is at enmity. The Fascisti, an oath-bound order, corresponds closely to the Knights of Columbus in America. There is a very close connection between the sudden growth and appearance of this Italian order numbering 3,000,000 members with 400,000 under arms and the visit of the chiefs of the Knights of Columbus to the Vatican a few years ago to receive the pope's blessing and sanction. It was then announced that the Knights of Columbus was extend-



ing its organisation into Europe and it received Marshal Foch and other prominent names into its membership. Without doubt similar orders will be organised in every Roman Catholic country and it will not be long before Rome will throw off her weeds of widowhood and "say in her heart, I sit a queen and am no widow and shall in no wise see mourning. Therefore in one day shall her plagues come, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God who judged her" (Rev. 18: 7, 8; cf. 17: 16, 17). The harlot, named Babylon (Rev. 17: 5), will be utterly destroyed by her wily foe—the ten federated governments within the "Beast" government, which will be a Social Democracy—the rule of the Proletariat over the earth (Rev. 17: 12-17). These two great forces<sup>1</sup> are mortal enemies even now; but when they come to the final struggle for world supremacy, "the Beast" whether it be called Socialism, Bolsheviki or a "Universal Republic," with a German-Russian-Mohammedan base, will be too strong for the Harlot—the Apostate church, and will destroy her utterly (Rev. 17: 16, 17).

<sup>1</sup> The "Beast," the "False Prophet," "Babylon the Harlot," and "The Jews—The Ancient of Days" (composing about 100 pages), which were written originally for this work, are left out, because the volume became too large.

## XVIII

### TRANSLATION OF THE SAINTS

**I**T is evident that the return of Jesus to reign is in two stages, viz., his meeting the saints in the air (I Thess. 4: 17), who go with Him into heaven to appear before the throne (Rev. 7: 9-17) and his return with them to destroy the Anti-christ and to begin his millennial reign (Rev. 19: 11-21; Luke 19: 15, 27). This meeting in the clouds is Jesus receiving his whole kingdom in a body, which He had previously received individually as each one was born into his kingdom (John 3: 3-5). Jesus says, "When He (the nobleman, Jesus) was come back again *having* received his kingdom," He makes appointments in his kingdom (Luke 19: 12-15). His kingdom, which is composed of the saved, is received in heaven before Jesus returns. Jesus prayed, "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me" (John 17: 14). So the living saints, who are changed when Jesus appears in the cloud, are also to see his glory in heaven, as well

as those who have died,<sup>1</sup> before they return with Him to reign. This is the time when Jesus is "to be glorified in his saints and to be marvelled at in *all* them that believed in that day" (II Thess. 1: 10; Rev. 7: 9, 15-17; 19: 7, 8).

Jesus says He is coming in the clouds (Matt. 24: 30, Mark 13: 26, Luke 21: 27, Rev. 1: 7, 6: 16, 17), and Paul says the saints are "caught up in the clouds to meet the Lord in the air" (I Thess. 4: 17). Jesus says the angels "shall gather together his elect from the four winds from the uttermost part of the earth to the uttermost part of heaven" (Mark 13: 27). That is, the living "elect" are changed and gathered "from the uttermost part of the earth" and those "also that are fallen asleep in Jesus will God bring with Him" "from the uttermost part of heaven" to receive their glorified bodies; and then together they are "caught up in the clouds to meet the Lord in the air" (I Thess. 4: 14, 17). Paul calls this "our gathering together unto Him" (II Thess. 2: 1).

#### GOD AND CHRIST BOTH APPEAR

God and the throne appear with Jesus (Matt. 26: 64; Rev. 6: 16, 17), which produces terror in the unsaved. This is described in Matt. 24: 30; Rev. 1: 7. "Then shall all the tribes of the earth mourn," "wail" (Moffatt) which show "terrors"

<sup>1</sup> Even the dead will appreciate Him better in their glorified bodies.

as described in Luke 21:11, 25, 26. John says the unsaved will "say to the mountains and to the rocks, Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb: for the great day of *their* wrath is come: who is able to stand?" (Rev. 6:16, 17). While the worldlings are terrified, the saints are being gathered together by the angels and are next seen with the Lamb "before the throne of God," who "shall be their Shepherd and shall guide them unto fountains of waters of life" (Rev. 7:9-17).

#### THE SAINTS IN FIRST TRIBULATION

The elder declares that "these are they that came out of the great tribulation" (Rev. 7:14) that is prevailing upon the earth. The saints pass into and perhaps through the first great tribulation, which precedes and accompanies Christ's appearing in the cloud (Matt. 24:29). The approach of Deity to the earth causes the great earthquake (Rev. 6:12; cf. Heb. 12:25, 26; Ex. 19:18) and "the terrors and great signs in sun, moon and stars" cause the "distress of nations," etc. (Luke 21:11, 25-27).

These phenomena in the heavens and the quaking earth are the same in the Olivet discourse as given by Matthew, Mark and Luke (21:11, 25, 26, etc.), and agree in every particular with the more graphic account given by John in Rev. 6:12-17.

## JEWISH REMNANT LEFT ON EARTH

God comes with Jesus to choose out a Jewish remnant, the 144,000 out of the twelve tribes of Israel and then seals them by giving to them his Holy Spirit (Rev. 7:3-8; Ezek. 36:24-28, etc., Comp. Eph. 1:13, 4:30). These are to be his witnesses on the earth while the saints are caught up to be with Jesus before the throne.

This scene in Rev. 7:9-17 is the first mention in "Revelation" of the translation of the saints and it is certainly a different event from the scene in Rev. 19:11-21, where Jesus is seen coming out of heaven with these saints to destroy the Antichrist and to reign. Between these scenes, while the bride is in heaven, the plagues under the seven trumpets and the seven bowls of wrath are poured out upon an impenitent world (Rev. 8:5-16:21).

## NO SECRET RAPTURE

There is but one translation of the saints, which Paul calls "our gathering together unto Him" and that is described in Rev. 7:9-17, I Thess. 4:14-17, Matt. 24:30, 31. There is no Scripture for "a secret rapture." Jesus "descends from heaven with a *shout*, with the *voice* of the *archangel* and with the *trump of God*" (I Thess. 4:16, I Cor. 15:52, Matt. 24:31). If these passages do not describe the so-called "rapture" then there is none. Jesus always emphasised the unexpectedness of

the thief's coming, like the springing of "the snare" (Luke 21:34, 35), or the fire upon Sodom, which show unexpectedness, but not secrecy, for both would be accompanied by much noise. Jesus certainly had in view this catching up of the saints to meet Him "in the clouds of heaven" when He says over and over again "Be ye also ready." What would be the need of such exhortations to "be ready" after He has appeared and they have been gathered unto Him and are returning with Him to reign?

#### TIME BETWEEN THE RAPTURE AND RETURN

Mr. Robert Cameron in his recent book, "Scriptural Truths about the Lord's Return," admits that the saints are first caught up to meet Jesus in the clouds so they may return with Him. He gives no argument against this intervening time being seven or three and a half years. That considerable time elapses between these two events is shown in John's Revelation (7:9-17; 19:11-21). Of course all of these events are at *the end of this age*, and Jesus stresses the first event which brings dismay and an increasing tribulation until the one which is the greatest of all, which occurs just before Jesus returns with his bridal army.

#### THE GREATEST TRIBULATION

This greatest tribulation which concerns the Jewish nation, is described by Jesus (Matt. 24:15-



22), by Daniel (12:1) and Jeremiah (30:7) and occurs when the two witnesses are killed (Rev. 11:7), the 144,000 are overcome (Rev. 13:7; cf. 12:17) and the harlot, Babylon, is utterly destroyed (Rev. 17:16, 17; 18:8) and "the cities of the nations fell" (Rev. 16:18, 19) and the federated kingdoms under the control of the "trinity of Hell" (Rev. 16:13, 14) are so threatening as they gather together the armies of the world to resist the return of the "King of kings" (Rev. 17:14) that Jesus declares "Except those days had been shortened no flesh would have been saved; but for the elect's sake those days shall be shortened" (Matt. 24:22). So Jesus will cut short the marriage feast and come with his bridal army and "with the angels of his power" (II Thess. 1:7), will put an end to this greatest tribulation (Rev. 19:9, 17).

## XIX

### THE BRIDE IN HEAVEN

“**A** GREAT sign was seen in heaven; a woman arrayed with the sun and the moon under her feet, and upon her head a crown of twelve stars and she was with child: and she cried out travailing in birth and in pain to be delivered.” “And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God and unto his throne. And the woman fled into the wilderness where she hath a place prepared of God, that there they may nourish her 1260 days” (Rev. 12: 1-6).

The first half of Revelation closes with “great voices in heaven saying, The kingdom of the world is become the kingdom of our Lord and of his Christ: and He shall reign for ever and ever” (Rev. 11: 15). This eleventh chapter concerns the Jews and Jerusalem. A remnant of 144,000 Jews have been sealed out of the twelve tribes (Rev. 7: 3-8) and protected (9: 4) and have rebuilt the temple, which has been accepted by God (11: 1), while “the court, which is without,” and

Jerusalem "a great" and wicked city (11:2, 8) is still trodden down by the nations and is unrecognised by God (11:2).

The temple having been rebuilt, probably by the 144,000 spiritual believers (Rev. 14:1; cf. 12:17), is accepted by God (11:1; Ezek. 43:1-7) and defended by two supernatural witnesses until they are killed by "the beast" (Rev. 11:7) and are "caught up into heaven." After this, "there was a great earthquake and the tenth part of the city fell and there were killed in the earthquake 7,000 persons: and the rest were affrighted and gave glory to the God of heaven" (11:13). This shows that the Jews as a nation return to God as "a nation born in a day" (Is. 66:5-8). Jesus after making Himself known to his brethren—the 144,000 glorified ones "on the Mount Zion" (Rev. 14:1) now welcomes all the Jews numbering now many times more than "seventy souls" into his kingdom.<sup>1</sup> Therefore, when "the fulness of the Gentiles be come in" (Rom. 11:25) as shown by that rejoicing, innumerable company in heaven (Rev. 7:9-17), and the Jews as a nation have given "glory to the God of heaven" (11:13) then Rom. 11:25, 26 has been fulfilled, which causes

<sup>1</sup> This acclaim of the Jews shows a right attitude but they must all be "grafted in" by the new birth (Rom. 11:23; John 3:7). Note—Joseph did not return to Caanan but the house of Jacob came to Egypt to become a part of Joseph's reign. So "The house of Jacob" (Luke 1:33) will become a part of Christ's kingdom, composed largely of Gentiles.

the acclaim and thanksgiving given in Rev. 11:15-18.

### THE WOMAN AND HER CHILD

The last half of Revelation is composed of great signs and visions, viz.: The woman and her son and the Dragon,—which are mentioned for the first time,—the Beast, the False Prophet, the Harlot, named Babylon, the return of the King and the Millennial City. All of these are universal. This woman, we assume, stands for God's nominal people of all the ages. The twelve stars in her crown are the twelves of the Old and New Testaments mentioned in Rev. 21:12-17. She is arrayed in heaven's light by the king of day, while the queen of night is under her feet. After having been delivered in great pain she flees into the wilderness into her place prepared by God where she is nourished for 1260 days, the time of the reign of the beast (Rev. 13:5). This prepared place is probably the United States, which was a wilderness three hundred years ago, but has been wonderfully prepared to be a place of refuge to those who are persecuted by the Beast and False Prophet.

### THE MAN CHILD

This "masculine child" stands for the "overcomers" (Rev. 3:21; 17:14, 2:26, 27) the "five wise virgins" (Matt. 25:1-10), those that are "ready" when Jesus appears in the cloud, and those

who were "ready" to meet death since Adam. They are "the first resurrection" (Rev. 20:5; I Cor. 15:23, 50-52; I Thess. 4:14-17). This catching up of this "man child" is an expressive figure of the same event that is recorded in Rev. 7:9-17. The "crying out in travail and pain" stands for "the great tribulation" out of which the saints were delivered (Rev. 7:14). Jesus speaks of the occurring of the first three signs of his coming as "the beginning of travail"—"birth-pangs" (Rotherham), (Matt. 24:7, 8).

#### HE REPRESENTS THE OVERCOMERS

That which is affirmed of this "manchild," viz., "who is to rule all the nations with a rod of iron," is the same that is affirmed of these overcomers. "He that overcometh—to him will I give authority over the nations; and he shall *rule them with a rod of iron* as the vessels of the potter are broken to shivers" (Rev. 2:26, 27). These overcomers are with the King when the Beast is destroyed. "They also shall overcome that are with Him, called and chosen and faithful" (Rev. 17:14; 19:14, 19). In Dan. 7:27 the government is to be "given to the saints of the most High" as well as to "the Son of Man" (Dan. 7:13, 14). Then Rev. 12:10, 11 shows that the caught up ones are "our brethren" whom Satan is accusing, for "our brethren" is the antecedent of "they" in vs. 11, who overcome Satan. These overcomers of vs. 11 must be hu-

man beings, for angels cannot die nor are they redeemed.

### SATAN CAST OUT OF THE HEAVENS

“And they (these overcomers—the brethren whom Satan had accused) overcame him (Satan) because of the blood of the Lamb, and because of the word of their testimony; and they loved not *their* life even unto death” (Rev. 12:11).

When Jesus “presents the church to Himself, a glorious church, not having spot or wrinkle or any such thing” (Eph. 5:27), and “sets it before the presence of his glory without blemish with exceeding joy” (Jude 24), and says, “Behold, I and the children whom God hath given me” (Heb. 2:13), it silences the Devil—the slanderer—the accuser of our brethren in overwhelming defeat. Satan was not only the accuser of Job (1:9-11; 2:4, 5), sneering at his motives, but he “asked to have Peter that he might sift him as wheat” (Luke 22:31), and he has never ceased to slander all the saints, even to the least and last, “accusing them before our God day and night” (Rev. 12:10).

But against these accusations of the Devil, this glorified body pleads only “the blood of the Lamb” for their pardon and justification; and “the word of their testimony” is that they have been able to “do all things through Christ who strengthened them” and also that they have given the highest



evidence of their sincerity and faithfulness because "they loved not their life even unto death." Not that all had died as martyrs, but all had surrendered their lives to Jesus and were willing to die if it was necessary, and had thus been "crucified with Him."

And then, after this testimony, when Jesus arises with this great host of the Redeemed, who stand in their robes of white and who, waving their palms of victory, sing their exultant song of salvation; Michael, the High Sheriff of heaven, arises with his angels and before the throne of the highest heavens ends this "war in heaven" by seizing this "Deceiver of the whole world" and casting him with his angels out of the heavens and down to the earth amidst the great rejoicing of the heavens as they shout, "Rejoice, O heavens, and ye that dwell in them" (Rev. 12: 12).

It will be worth a lifetime of sacrifice to be able to stand with that mighty company of overcomers and lift our voices, first in a united petition before the throne of the highest heavens (Rev. 8: 3, 4), for God the Almighty "to take his great power and reign": and then by the united testimony, disclaiming any merit, but pleading only the "blood of the Lamb" to be instrumental in dislodging entirely whatever hold Satan may yet have in the heavens and in hurling this old liar and slanderer and deceiver out of the heavens, down to the earth, to soon be chained and cast into the bottomless pit and

the *lid* put on and sealed, that he may deceive the nations no more for a thousand years.

### HALLELUJAHS IN HEAVEN

“After these things I heard as it were a great voice of a great multitude in heaven (the translated saints, Rev. 7:9; 12:5), saying, *Hallelujah*: salvation and glory and power belong to our God: for true and righteous are his judgments; for He hath judged the great harlot, her that corrupted the earth with her fornication, and He hath avenged the blood of his servants at her hands. And a second time they say *Hallelujah*. And her smoke goeth up forever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, *Amen: Hallelujah*. And a voice came forth from the throne saying, Give praise to our God, all ye his servants, ye that fear Him, the small and the great” (Rev. 19:1-5).

No wonder that this great multitude of the Redeemed that were taken “out of the great tribulation,” and have found “refuge in the covert of God’s wings” until the storm has passed, shout “*Hallelujah*” *twice*: for everything is clearing away for the return of “the King of Kings” with this mighty host to possess the earth. “The Great Apostasy” has run its course, the “Lawless One” is now massing his forces “unto the war of the

great day of God, the Almighty" (Rev. 16: 14), where he and the false prophet are to be hurled into oblivion and Satan bound for a thousand years. The four living creatures and the four and twenty elders also unite their "Hallelujah" with the Redeemed. While not of them, but as God's counsellors and executors, they are deeply interested in man's redemption and doubtless it is their "voice that comes from the throne" (Rev. 19: 5; cf. Rev. 4: 6, 6: 6).

#### THE MARRIAGE OF THE TRUE BRIDE

But there is a new note in this mighty pean of triumph. It is the grand Hallelujah chorus in which the angels also unite.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad and let us give the glory unto Him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints.

"And he saith unto me, write, Blessed are they that are bidden to the marriage supper of the Lamb" (Rev. 19: 6-9).

Oh, what a difference in the ending of these two

women. The false Woman—the Apostate Church, the Harlot, who stands for and must answer for all false religions from Babylon to the end (Matt. 23:35, 36; Rev. 18:20, 24), who is utterly destroyed and the *TRUE WOMAN*, THE LAMB'S BRIDE, CHRIST'S TRUE CHURCH, having a *glorious, Hallelujah Wedding*. Hallelujah. AMEN.

## XX

### THE RETURN OF JESUS AS KING

“**A**ND I saw the heaven opened; and behold, a white horse and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood; and his name is called The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written KING OF KINGS AND LORD OF LORDS.

“And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God; that ye may eat the

flesh of kings and the flesh of captains and the flesh of mighty men and the flesh of horses and of them that sit thereon and the flesh of all men, both free and bond and small and great. And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse and against his army. And the beast was taken and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh" (Rev. 19: 11-21).

Of all the wonderful scenes that are described in this marvellous book, none transcends this in sublimity of expression, in the magnitude of issues involved, in the greatness of the contestants and in the glory and completeness of the victory of the armies of heaven over the powers of darkness and of hell. It is the culminating battle that ends a war that has waxed strong and furious for about six thousand years on this earth. While this planet has been the field of battle, yet the mighty contending forces have been those of light and darkness, good and evil, Jesus and Satan, heaven and hell. Sometimes it looked as if Satan was going to be



triumphant, but never for a moment was the issue in doubt to *HIM* who sat in the heavens and laughed at the futile efforts of the cohorts of evil and held them in derision (Ps. 2).

#### SATAN NO MATCH FOR GOD

Satan, the great adversary, has always been more than a match for man and has defeated him at every turn when man went against him in his own strength. But, oh, how weak and despicable have appeared his mightiest efforts, conceived and concocted by all the cunning of the councils of hell, when God brings them into the light of heaven. He said to Jehovah, "Let me get at Job and I will show his selfish motives in living upright." But after his malicious dealings with this patriarch, he left him stronger in character and more prosperous than when he found him. He asked for Peter that he might "sift him as wheat"; but all that Satan got out of the trial was some briny tears, while Jesus held to his heart a chastened and purified apostle ready for the great victory at Pentecost. The Apostle Paul's method in straightening out a refractory disciple was to "give him over to Satan for the destruction of the flesh" and he acknowledged the salutary effects of Satan's buffeting in his own case. Satan in his attempt to bite the heel of "the seed of the woman," put his head in the place to be crushed by the heel of the Son of God. Being hurled out of the heavens in over-

whelming confusion because of his slanderous lies, he uses all his cunning, wisdom and skill to yet deceive heaven and earth in producing his masterpiece in government by counterfeiting as far as he could the beneficent plans of heaven in a world brotherhood of mankind. He has partially succeeded in gaining the mastery of the world with the blasphemous beast government and that contemptible deceiver, the false prophet.

#### BEAST OVERCOMES SAINTS AND HARLOT

He has overcome the saints, the 144,000 sealed ones, that the plagues could not harm (Rev. 9:4) and even killed the two supernatural witnesses (Rev. 11:7); and now flushed with his victories over these heavenly favoured ones, he gathers by his "spirits of demons working signs" "which go forth unto the kings of the whole world to gather them together unto the war of the *great day of God*, the *Almighty*. And they gathered them together into the place which is called in Hebrew, Har-Magedon" (Rev. 16:14-16). In this gathering of Satan's mighty hosts, God uses the Beast and the ten kings and their army to destroy utterly the harlot—Babylon (Rev. 16:17-19; 17:16).

So at this time we see "the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army" (Rev. 19:19). This tremendous world force, under the leadership of the hellish

trinity of "the dragon, the beast and false prophet," are in battle array against the One that is "Faithful and True," the "Logos of God," "the KING OF KINGS AND LORD OF LORDS," and his army in white.

### THE ARMY OF HEAVEN

The glorious leader of this brilliant army is first described by John and then the army itself. JESUS is here seen upon a white horse. In the breaking of the first seal (Rev. 6:2), which is the first of these wonderful events that lead up to this last scene, we see a "white horse" and its rider. This is Jesus going "forth conquering and to conquer" in his great missionary army, who shoot arrows of conviction and whom heaven crowns with success. But here, in this scene before us, we see Jesus Himself; for He is expressly named and described, leading his army, who are also upon white horses. There are several new features in this scene.

(1) All the saints, except the 144,000 and those brought in as described in Rev. 14:6, 14-16; 15:2-4 have been caught up into heaven, hitherto (Rev. 7:9, 14; 11:12; 12:5), but now they are seen coming out of heaven (Rev. 19:11, 14) and are now upon the earth (19:19).

(2) Jesus is called "the Lamb" from the first time that John sees Him in heaven (Rev. 5:6) until this scene, except in two cases where He is called

“the Christ” (Rev. 11:15; 12:10). This is significant.

### “THE LAMB OF GOD”

When John looks for “The Lion that is of the tribe of Judah” he sees “a Lamb standing, as though it had been slain” (Rev. 5:5, 6) and when Jesus is mentioned as the bridegroom, it is “the Lamb” and the bride as “the wife of the Lamb” (Rev. 19:7; 21:9). Twenty-seven times Jesus is called by John by the same name that John the Baptist used as he introduced Jesus to John, “Behold the Lamb of God that taketh away the sin of the world” (John 1:29, 36). Though called “the Lamb,” yet, “in the midst of the throne,” He receives the homage equally with the Father. This shows that God is still dealing in mercy with the sinner, and “the blood of Jesus, God’s Son (still) cleanseth from all sin” (I John 1:7). Jesus continues to be “the Lamb of God” up to the last moment, until He summons his army, which had just been spoken of in the figure as his bride, and then He appears in this scene as the all-conquering King, Faithful and True.

### THE HEROIC KING

He is coming out of heaven as the “Logos of God,” the full expression of the Father’s will and heart, to judge and “make war in righteousness.” His head is crowned with many diadems and his

eyes shine with a flame of fire and his "garment is sprinkled with blood" (Rev. 19: 13). O gentle Lamb of God, why are *Thy* garments stained with Thine own blood and bespattered by the blood of the enemy, while Thine own army of "the called and chosen and faithful" have their garments "of fine linen, white and pure"? The mighty love of God and Thine own faithful heart of great compassion is the only answer.

#### THE FATHER'S PROMISE

"Sit thou on my right hand, till I put thine enemies underneath thy feet" (Acts 2: 34, 35), is the statement of the Father to Jesus, his divine Son. When Jesus said, "It is finished," and cried with a loud voice, "Father, into thy hands I commend my spirit," the Father, true to that prayer, took Him by the Spirit from the tomb to his right hand, saying, sit with me and share my throne, while I deal with your enemies. And this relation exists all through this book from chapter 4 to 19: 11, and the name "God" or "God, the Almighty," means always the Father, while "the Lamb" means Jesus. He is also called God's Christ, or Anointed (Rev. 11: 15; 12: 10). It is the Father that gives the book to the Lamb (5: 1, 7), it is the power out of the throne that executes what is revealed in the breaking of the seals by the Lamb. The seven angels that stand before *God* blow the trumpets for partial judgments

(8:2) and to the seven angels are given the seven bowls which "are the last, for in them is finished the wrath of God" (15:1). It is called "the Day of God, the *Almighty*"; for the Father is dealing with the enemies of his Only Begotten Son. Thus it is that "no one knows" "the day and hour" of Christ's return "but the Father only" (Matt. 24:36), "which the Father hath set within his own authority" (Acts 1:7). This does not reflect upon the deity of Jesus, for while He and the Father are *one* in essence or substance, yet each has his own personality and performs his individual task.

#### FATHER COMES WITH THE SON

When the Son of man comes for his saints "He cometh in his glory and the *glory of the Father* and of the holy angels" (Luke 21:27; 9:26). The Father is with Jesus when He appears at the breaking of the sixth seal, which causes the shaking of the earth and commotion in the heavens until the people cry out in terror to the mountains and to the rocks, "fall on us and hide us from the *face of him* that sitteth on the *throne* and from the wrath of the *Lamb*: for the great day of *their* wrath is come and who is able to stand" (Rev. 6:12, 16, 17). And it is out of this great tribulation that "the multitude, which no man could number" is caught up "before the throne" (Rev. 7:9, 14). It is God the Father, that is reigning as "the Ancient of days" with his holy myriads



(Dan. 7:9, 10) and comes in glory to the newly built temple (Ezek. 43:2, 4) and deals with great rigour with Israel to crush their hardened hearts and save a remnant, that He may be "sanctified among the nations" (Ezek. 36:32-36), and then He gives the kingdom to the "Son of man" (Dan. 7:13, 14).

#### NOBLEMAN HAS RECEIVED KINGDOM AND RETURNS

Jesus as the nobleman in the parable of the pounds has been in this "far country" (heaven) for nearly two millenniums "to receive for himself a kingdom and to return." He is to receive his kingdom for Himself while away at the right hand of the Father, who keeps Him there until his kingdom is completed; viz., the innumerable company caught out of the great tribulation (Rev. 7:9-17) who are now before the throne; the 144,000 sealed ones, and the others that "came off victorious from the beast" who are not translated (Rev. 14:1-5, 15:2). In this wonderful scene, we now have before us, we see this nobleman coming back "*having received his kingdom*," when He ceases to be the Lamb, for a time, as his kingdom is complete, and we see Him as the "KING OF KINGS" coming back to settle with those "that would not have this man reign over them" (Luke 19:14, 27; Rev. 19:11-21). This explains "the sharp sword, that with it He should smite the nations" "and He

treadeth the winepress of the fierceness of the wrath of God the Almighty" (Rev. 19:15; II Thess. 1:7-10; 2:8).

### THE BRIDE—CHRIST'S ARMY

"And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure" (Rev. 19:14).

What a description of an army; but this is the same in every particular as that of the bride.

"For the marriage of the Lamb is come and his wife hath made herself ready. And it was given unto her that she should array herself in *fine linen, bright and pure*; for the fine linen is the righteous acts of the saints" (Rev. 19:7, 8).

That the wife of the Lamb (vs. 7, 8), which is composed of all the glorified saints in heaven, is this same army (vs. 14; singular in vs. 19) is very evident.

(1) Their description being identical and given so close together, would indicate that they are the same.

(2) We notice that there is no wedding described, neither is there any ceremony in the typical marriages of Rebekah and Ruth (Gen 24:67; Ruth 4:13). In verses 7 and 8 are figures to represent the union of the Christ with his glorified body of saints for their descent together for their combined reign on the earth. When the wife is thus arrayed "in linen bright and pure" it is not

for a marriage ceremony, but to follow her Lord as they thus go upon their white horses in their wedding journey to their future home and kingdom of glory over the whole earth.

(3) White robes or garments are the clothing of the redeemed (Rev. 3: 4, 5, 18; 6: 11; 7: 9, 13).

(4) This army is also described in Rev. 17: 14. "And the Lamb shall overcome them (the Beast and ten kings and their armies) for He is Lord of lords and King of kings; and *they* shall also overcome that are with Him *called* and *chosen* and *faithful*."

(5) The promise to these overcomers is that they shall reign with Jesus. "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers: as I have also received of my Father" (Rev. 2: 26, 27). Compare this with Rev. 19: 15 and we see that the King and army do the same thing that is promised to these overcomers. "He that overcometh I will give to him to sit down with me in my throne, as I also overcome, and sat down with my Father in his throne" (Rev. 3: 21). These are the "overcomers" that are now coming to sit with Jesus on his throne (Rev. 20: 4) and we may rest assured that none of them left the twenty-four thrones in heaven empty to come to earth to reign. Paul

says, "If we endure, we shall also reign with Him" (II Tim. 2:12).

#### CHRIST'S ARMY—HIS BRIDE—COMING TO REIGN

We have noticed that the body of Christ, his church, was caught up out of the great tribulation, as described in Rev. 7:9-17 and 12:5, which describe the same event. And it is this same white-robed, palm-waving multitude that John saw before the throne, who by "their word of testimony" overcame Satan, which resulted in his being cast to the earth; who shouted their Hallelujahs over the destruction of the harlot and then "arrayed in fine linen bright and pure" after another tremendous hallelujah by "a great multitude" with "the voice of mighty thunders," which shows that the angels join in, as a farewell "send-off" and "God-speed" to the bride and groom; they march out of heaven upon their white horses to overthrow the beast and false prophet, hurling them into the lake of fire and utterly destroying the kings and their armies by supernatural power and weapons; and then enter upon their universal dominion over the earth in the glorious reign of Christ in his millennial kingdom.

#### ARMAGEDDON

This is the *battle of Armageddon*, that is also described in Ezekiel, chapters 38-39. The recital of events in Revelation, chapter 16, is interrupted by

the angel, to describe the harlot and the beast that she rode. In chapters 17-18 we have the description and the destruction of the harlot and Babylon and the great rejoicing in heaven up to Rev. 19: 5. Then the narration of events is taken up again and continues in describing the coming of Christ and his army to meet the great world forces of the beast and false prophet (Rev. 19: 11-16) that were "gathered together unto the war of the great day of God the Almighty" "into a place called Armageddon" (Rev. 16: 14-16).

The battle of Armageddon is not fought by contending world forces arrayed against each other; but it is the utter destruction by God, the Almighty, of the beast government and the false prophet who have previously destroyed the harlot and Babylon, thus wiping out all other false religions. God the Father is the one that destroys this enemy of his Son, Jesus, as described by Ezekiel 38: 18-23, thus fulfilling his promise, "I will put thine enemies underneath thy feet" (Matt. 22: 44). Jesus and his bridal army are not in fighting array, for while the King has a sword, it is not a drawn sword in the hand; but a sword "proceeding out of his mouth" (Rev. 19: 15). This is expressed by Paul as "Whom the Lord Jesus shall slay with the breath of his mouth and bring to nought by the manifestation of his coming" (II Thess. 2: 8). Both of these figures show that Jesus as the "Word of God" gives the com-

mand by words of his mouth and heaven executes the command by supernatural power like the destruction of Sennacherib's hosts (II Kings 19:35; Ezek. 39:3-6). In this work the bride, though "clothed in fine linen, white and pure," also overcomes (Rev. 17:14).

#### DESTRUCTION OF THE BEAST AND FALSE PROPHET

The forces of Satan are overwhelmed in defeat. The beast government and the false system of religion which is propagated under this "Lawless" government come to a complete end while the kings and their forces are utterly destroyed. Satan is next seized and bound and hurled into the abyss and the lid put on "and sealed over him that he should deceive the nations no more until the thousand years should be finished" (Rev. 20:3). Hallelujah! a world for a thousand years with no devil; but a glorious, all-wise "Potentate, the *King of kings* and Lord of lords; who only hath immortality, dwelling in light unapproachable" (I Tim. 6:15-16) (which Paul knew, for only one look made him blind) and the *bride*, all glorious, *without blemish*, reigning with HIM.



## XXI

### THE MILLENNIUM

“**A**ND I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years and cast him into the abyss and shut it and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

“And I saw thrones and they sat upon them and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus and for the Word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but

they shall be priests of God and of Christ and shall reign with him a thousand years" (Rev. 20: 1-6).

The above description is very clear and concise. Though covering a thousand years of time and giving the consummation of the terrible struggle of many millenniums in the throttling and silencing of that old deceiver, the Devil, yet the description is given in a brief but all comprehensive manner that reminds one of the statements of the stupendous events of the first chapter of God's Word; "Let there be light and light was."<sup>1</sup> It is God's way. And yet how often do we hear the expression, "the millennium is mentioned only in one place in the Bible and that is among symbols, etc., hard to be understood—why make so much of it?" They forget that a large portion of the Bible is vitally connected with this brief statement where the millennium is mentioned six times. It is the goal toward which all of these mighty events trend. It is that of which prophets have foretold, that Isaiah in his most exalted lyrics attempted to describe and to which the songs of Israel allude with such frequent delight. It is what Jesus saw in "the travail of his soul and was satisfied" and that which sustained the great apostle, when as "Paul the aged" he placed his head upon the cruel block, saying, "Henceforth there is *laid up* for me the crown of righteousness which the Lord the righteous judge

<sup>1</sup> See also Rev. 20: 11.

shall give to me at *that day* and not to me only, but also to all them that have loved his *appearing*" (II Tim. 4:8). What day? The day of "*His appearing*." *That* is the day of crowning!

#### POST-MILLENNIAL THEORY <sup>1</sup>

Some Post Millennialists believe that the present kingdom will so pervade the world with Gospel light and power that the glowing accounts of the prophets and the visions of John, the Revelator, will all be realised in this Gospel age until Jesus reappears and then there immediately follows the general judgment and the destruction of all things earthly and then all things are given over to the Father, for his Eternal Kingdom, or the eternal kingdom of Christ in heaven.

They quote John 5:28, 29; II Thess. 1:7-10, and II Pet. 3:7, 10, 12 to show that the wicked are raised, judged and enter their eternal doom at Christ's coming and therefore there is no need, time, or place for a millennium.

#### THEORY UNTENABLE

But this theory is untenable for the following reasons:

1. The *visible* kingdom of Christ, or God, is to

<sup>1</sup> In this book the author trusts that the positive teaching, without noticing the negative, answers sufficiently controversial matters. But as so many devout believers hold to the Post-Millennial theory, most of whom he surmises have never thought the matter clear through, he gives briefly and with some repetition, the following argument.

be upon this *earth*, and not in heaven (Matt. 6: 10; Dan. 2: 35, 44; 7: 14, 27; Luke 19: 12, 15, 27; Rev. 20: 4-6).

2. No such kingdom is promised or is possible in this gospel age. (a) It is not Christ's programme. His commission for this age is, "Go, make disciples of all the nations" (Matt. 28: 19). "Ye shall be my witnesses" "Unto the uttermost part of the earth" (Acts 1: 8). It is a time of sowing the "seed of the kingdom" which produces "the sons of the kingdom" with the prospect that only one out of four classes will be saved (Matt. 13: 18-23); and the tares, "the sons of the evil one," are to grow until the end of the age (13: 30, 40) and instead of there coming a time of peace, there will be great distress and perplexities among the nations just before Jesus returns (Luke 21: 25, 26, etc.). It is the calling out of the children of the kingdom for Christ's reign when He returns (Luke 19: 12, 15). Its form is therefore that of a church, "a called-out assembly." "The Kingdom of God cometh not with observation," "the kingdom of God is *within you*" (Luke 17: 20, 21). "My kingdom is not of this world," says Jesus (John 18: 36). It is a spiritual and not a visible, organised kingdom in this age. (b) All the saints of all ages are to reign with Christ in this kingdom upon this earth (Job 19: 25-27; Dan. 2: 35, 44; 7: 22, 27; Matt. 8: 11, 12; 25: 31, 34; Luke 13: 28-29; II Tim. 2: 12; II Pet. 1: 11; Rev. 3: 21; 20: 4-6).

How is this possible in this age when the earth is swept of its inhabitants three times each century? "Flesh and blood *cannot* inherit the kingdom of God" (I Cor. 15:50). Each generation could only enjoy this glorious kingdom a brief period and then pass on. In this age, which is marked with death, even the saints must continue to "groan being burdened" "waiting for the redemption of the body" (Rom. 8:23), which occurs when Christ returns (Heb. 9:28; I Pet. 1:5). There can be no visible kingdom of Christ upon this earth until Christ, who has been raised as "the firstfruits," shall raise "those that are his at his coming" (I Cor. 15:23; Col. 3:4).

3. The visible kingdom of Christ must have Jesus upon *His* throne reigning in person, which cannot be until He comes back "having received his kingdom" (Luke 19:12, 15; Matt. 25:31, 34; 16:27; 19:28; Rev. 3:21; 20:6). All the numerous references to his *Second* Coming indicate such a reign. Instead of its being the end, it is the beginning of his *glorious* personal reign on the earth, for it is after his return that He makes assignments in his kingdom (Luke 19:15-19). The logical thing for Jesus to do is to return to this earth, which He has redeemed with his heart's blood, and clean it up, and usher in a reign of righteousness for a thousand years just as John has so wonderfully described in his closing chapters and

then "He shall deliver up the kingdom to God even the Father" (I Cor. 15: 24).

GENERAL STATEMENT CONTROLLED BY THE  
PARTICULAR

The general statements of the resurrection and judgment of the righteous and the wicked <sup>1</sup> do not affirm that they are to be simultaneous; but the general must be controlled by the particular statements of Paul and Revelations; viz., "But each in his own order, Christ the firstfruits; then they that are Christ's at his coming" (I Cor. 15: 23; Rev. 20: 5). These, who are thus to be raised "at his coming" are to return with Jesus and with "the 144,000" and the martyrs of the beast government (Rev. 14: 1-5; 15: 2-4) are "to reign with Christ a thousand years" and all these are called "the *first* resurrection" (Rev. 20: 4, 5). This statement is preceded by "The rest of the dead lived not until the thousand years should be finished." This is also Paul's programme; viz. (1) The raising of "those who are Christ's at his coming"; (2) "When He shall have abolished all rule and all authority and power" (which is Christ's millennial reign), "For He must reign till He hath put all enemies under his feet" (I Cor. 15: 24, 25); (3) "Then cometh the end, when He shall deliver up the kingdom to God, even the

<sup>1</sup> John 5: 28, 29; II Thess. 1: 7-10; II Pet. 3: 7-12.



Father," "That God may be all in all" (I Cor. 15: 24, 28). The raising of those only who "are Christ's at his coming" is implied in Matt. 24: 31; Mark 13: 27; I Thess. 4: 14-17. "One is taken and one is left" (Matt. 24: 40) shows that the saints are taken out and the world is left. Only the resurrection of the righteous are included in I Cor. 15: 20-57, otherwise, the wicked would come forth with glorified bodies and with a shout of "victory"<sup>1</sup> (15: 42-43, 54-57); and John 5: 28, 29 shows that the righteous receive "the resurrection of life" or "live and reign with Christ" (Rev. 20: 4, 5), while "they that have done evil" are raised only for judgment (John 5: 29; cf. Rev. 20: 5, 11-15).

#### JUDGMENTS ON WICKED WHEN CHRIST COMES

*II Thess. 1: 7-10* agrees with Luke 21: 11, 26 and Rev. 6: 15-17, viz., that these judgments spoken of therein occur before the Millennium. "The Revelation of the Lord Jesus Christ from heaven" (1: 7) causes mourning and terror to those "who know not God," (Matt. 24: 30, Rev. 6: 15-16) and while Jesus is "marvelled at in all

<sup>1</sup>The proposition, to prove which this argument on the resurrection is given, is found in vs. 23. After proving the resurrection of Christ (vs. 1-20) Paul next proves the resurrection of those that are "Christ's at his coming." The wicked dead are not contemplated in the argument any more than in I Thess. 4: 14-17.

them that believed" (1:10; cf. Rev. 7:9-17). "Vengeance" is being rendered in the fearful judgments which come upon the impenitent under the seven trumpets and "bowls of wrath" (Rev. 8:7-19:21), and their "eternal destruction from the face of the Lord and from the glory of his might" (1:9; cf. 2:8) occurs when Jesus comes *with* his saints to reign (Rev. 19:11-21) and which is to be finally consummated in "the second death" (Rev. 20:14, 15). As it is in the parable of the pounds, "When He (Jesus) was come back again (to the earth) having received his kingdom" (Luke 19:15) He makes appointments in his kingdom, giving to one "ten cities," another "five cities," which shows that his visible kingdom has just begun; and then He has his enemies slain in his presence (Luke 19:27; cf. II Thess. 1:8, 2:8) which is to be actually done when Jesus returns with his bride to begin his reign (Rev. 19:11-21). Then the Millennium begins (Rev. 20:4-6).

#### PETER AGREES WITH THE APOCALYPSE

II Peter 3:7-12 is not different, but becomes clear in the light of the Apocalypse. Peter is speaking of "the Day of the Lord," which extends over a thousand years, from Christ's return to the earth until the final judgment (vs. 10, 12, Rev. 20:1-15). The coming of Jesus for his saints to begin his reign, when He comes "as a thief" (vs. 10; cf. Matt. 24:43, I Thess. 5:2) Peter calls the

coming of "the day of the Lord" (vs. 10; cf. I Cor. 1:7, 8; I Thess. 5:2, Luke 17:24-30). He declares that "One day is with the Lord as a thousand years and a thousand years as one day"; (vs. 8) that is, this "day of the Lord" may be a thousand years. Peter's argument is—"The Lord is not slack concerning his promise as some count slackness" and if it takes one or two of God's thousand year days before this "Day of the Lord" begins, God's promise is as sure as if it was only a day; and if it takes one of God's thousand year days for Jesus to return and clean up this old earth by physical and moral changes until there will appear a "new heaven and a new earth" (vs. 13) God will surely do it. This long time, which some would count slackness, is like God's working of old in preparing this earth in long periods and then destroying its inhabitants by a flood; but it is because of his "long suffering to you-ward (these scoffers) not willing that any should perish, but that all should come to repentance"<sup>1</sup> (vs. 9). But "The day of the Lord will come" as surely as did the flood, when great physical and moral changes will be wrought by fire. This "Day of

<sup>1</sup> As Peter has in mind these scoffers only, he only mentions the terrible judgments of fire and only once at the close of the reign of righteousness (3:13). The Millennium is the completion of the church period—"the kingdom of grace" and "the long suffering" of God is extended somewhat until the final judgment (Rev. 20:11-15). The church period has continued for nearly two millenniums and the final work is to be done in one.

the Lord" begins with Christ's Second Coming which is accompanied by "great earthquakes and terrors and great signs from heaven" (Luke 21:11, 26, Rev. 6:12-17) and "the day of the Lord" will *end* when "fire came down out of heaven and devoured them" (the ungodly), (Rev. 20:9). Then God's day begins, which is the time when John saw "the great white throne and Him that sat upon it from whose face the earth and the heaven fled away and there was found no place for them" (Rev. 20:11, II Pet. 3:12; cf. I Cor. 15:24, 28).

#### THE LORD'S DAY VS. MAN'S DAY

Man's six days have continued upon this earth for about six thousand years, but the seventh thousand is "the Lord's Day"—it is His Sabbath of Rest and Peace that comes from a reign of righteousness. "The whole creation groaneth and travaileth in pain together, until now" "waiting for the revealing of the sons of God" (Rom. 8:19-22). This glorious *Millennial Day* begins by the glorious "presence" (Parousia) of Jesus who comes "as a thief" (unexpectedly) (3:10) and it shall continue until the final judgment, when the earth being wholly changed will be given over to "God even the Father" (I Cor. 15:24, 28). Then, Peter says, "*We look for* a new Heaven and a new earth" (3:13) and John says "I *saw* a new Heaven and a new Earth" (Rev. 21:1).

## XXII

### WHO REIGN WITH CHRIST?

“**A**ND I saw thrones and *they* sat upon them and judgment was given unto *them*; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand and they lived, and reigned with Christ a thousand years” (Rev. 20: 4).

#### THE CHURCH—THE BRIDE

There are three classes mentioned in this verse. The first is included in the words “they” and “them” which have for their antecedent, Christ and his bridal army, who came together to the earth for the very purpose of reigning. “They also shall overcome, that are with Him called and chosen and faithful” who were with Jesus when the kings of the earth and their armies were destroyed, therefore they are upon the earth (Rev. 17: 14; 19: 11, 14, 19). John is so filled with the sight of this glorious leader and his army clothed in white,

whom he has just described (Rev. 19:11-16) that he says, "And I saw thrones, and *they* sat upon them." Who else but Christ and his army could he mean?

"And judgment was given unto *them*," that is, they are to judge and reign. "Know ye not that the saints shall judge the world and angels?" (I Cor. 6:2, 3), and "we shall also reign with Him" (II Tim. 2:12). This shows that Christ and his army (Bride) are reigning. But there is another class which is subdivided into two. (1) "And I saw the souls of them that had been beheaded for the testimony of Jesus and for the word of God; (2) and such that worshipped not the beast, neither his image and received not the mark upon their foreheads and upon their hand: and they *lived* and reigned with Christ a thousand years" (vs. 4).

#### THE 144,000 SEALED ONES

The description of this first class in the subdivision is the same as that of the woman's other "seed" (offspring) spoken of in Rev. 12:17. "Satan waxed wroth with the woman and went away to make war with the rest of her seed (the 144,000) that *keep the commandments of God and hold the testimony of Jesus.*" These are the saints that the beast overcomes (Rev. 13:7). It is also evident that these 144,000 are not translated, but have their glorified bodies when they are seen with



Jesus *on Mt. Zion* (Rev. 14: 1-5). These are "the firstfruits" of that glorified company of saints that would come later to reign with them upon the earth. Well, here they are now with Christ and his bridal army; and they also "reign with Christ a thousand years."

#### THOSE BEHEADED BY THE BEAST

But here is another class, who were also beheaded by the beast government because they refused to worship the beast; which are described in Rev. 15: 2 as those "who came off victorious from the beast" (a martyr's death is always victorious) and they "sing the song of Moses and the song of the Lamb" which has a new note, about "all the nations shall come and worship before thee" (Rev. 15: 4). Their resurrection is shown by their "having harps of God" (15: 2). It is affirmed of this second and third class that "they *lived* and reigned with Christ a thousand years." While all of these three classes lived, yet in the first class the *living* saints were caught up with that innumerable company and so never saw death, while in these last two classes, especially the last, there were probably no living ones changed, and only those who suffered martyrdom proved themselves worthy. So it speaks especially of these beheaded ones as "souls," like those disembodied spirits in the breaking of the fifth seal (Rev. 6: 9); yet it does not follow that he sees them only as souls now, for they had

been beheaded very recently at the very close of John's visions; but John now records that "They *lived*"—that is, they were now resurrected with bodies like the saints and are a part of "the first resurrection" (Rev. 20:6). The 144,000 and those who "came off victorious from the beast" were beheaded and resurrected about the same time and that verse so often quoted at funerals throws light upon this.

#### THESE MARTYRS BLESSED

"And I heard a voice from heaven saying Write, Blessed are the dead who die in the Lord from *henceforth*: yea, saith the Spirit, that they may rest from their labours: for their works follow them" (Rev. 14:13).

Moffatt and Weymouth each translate this "For what they have done goes with them," but Rotherham's translation is even better, "Happy the dead who in the Lord *are dying* from henceforth." The word "henceforth" or as Weymouth translates it "from this time onward" denotes that there is something different for those who are beheaded by the beast than what had been hitherto, viz., "They may rest from their labours" and "their works do follow with them" or go with them; that is, their reward which is their resurrection, follows immediately. They will not have to wait like Paul for Christ's appearing for Jesus has already come and

Paul is with that rejoicing host that has just come from heaven. But God dispenses to these martyrs the blessedness, not of a translation but of a resurrection as an immediate reward for their toil. We see this blessedness in the rejoicing 144,000 with the Lamb upon Mt. Zion and those "who came off victorious (martyrs) from the beast and from his image standing by the sea of glass having *harps of God*." "And they sing (it would appear that these two classes of martyrs sing together) the song of Moses, the servant of God, and the song of the Lamb." And their very song and having "harps of God" (Rev. 15:2-4) show how they have come into a glorious, victorious state, so unlike the cry of the martyrs under the fifth seal who were told to rest for a *little* time (Rev. 6:11). "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). In the terrible tribulation times that these belated ones are passing through, God gives this "blessed."

#### NO SECOND CHANCE BUT TERRIBLE LOSS

It is no second chance, for until the Lamb changes to the conquering King and the millennial reign begins, God could offer this to these martyrs. "Is it not lawful for me to do what I will with mine own?" says the householder (Matt. 20:13-16). But oh, what a loss! being beheaded here, while they might have been singing their

Hallelujahs with the Redeemed around the throne. But here are these three classes and it is said of all of them:

"They shall be *priests* of *God* and of *Christ* and shall reign with Him a thousand years" (Rev. 20:6).

This verse shows that these who reign with Christ on earth are *all* of the *Redeemed* (cf. I Pet. 2:5, 9; Rev. 1:6; 5:10).

### WHERE LOCATED?

Where are these thrones and where is the seat of the millennium kingdom? It is certainly not in the "Jerusalem that now is," which is like Hagar, the bondwoman; "for she is in bondage with her children" (Gal. 4:25). It cannot be the Jerusalem, "the great city where their Lord was crucified," "which spiritually is called Sodom and Egypt" (Rev. 11:8) which was rebuilt or enlarged just before or after the saints were caught up. Neither is it the Jerusalem after they give glory to God (Rev. 11:13-15). The only Jerusalem that is in accord with the New Testament teaching, is the one which Paul said in his day "is *above*," "is free" and "which is our mother" (Gal. 4:22-26), which is the New Covenant, in which there are neither Jews nor Gentiles as such (Gal. 3:28) and which John sees "coming down out of heaven from God, having the glory of God" (Rev. 21:10), which is a vivid picture of the glorious

millennial reign of Christ on this earth (Rev. 21: 9-22: 5).

#### NOT IN JERUSALEM

There is not a hint in the whole New Testament that Jesus, after Pentecost when the New Covenant was probated, was ever to come to Jerusalem, or to sit upon a literal throne of David or any kind of a throne at Jerusalem, whether the present, or one that is to be rebuilt. And yet the New Testament is the later and fuller revelation of God's will and the Old Testament must be interpreted in its brighter light. "*The Testimony of Jesus is the spirit of prophecy*" (Rev. 19: 10). Most certainly would we expect to find something about it in this last book, the prophetic book, which is written for the express purpose to reveal the return of Jesus and his establishing his kingdom of righteousness on the earth. In all the unfolding of the kingdom of God there is not a mention of "the kingdom of Israel" or "the kingdom of the Jews" or Jesus reigning in Jerusalem or from Jerusalem after Jesus died as "the king of the Jews," and as David's son and heir to his earthly throne, ascended to sit upon the throne of his Father.

#### JESUS NOT TO SIT ON DAVID'S LITERAL THRONE

But did not God promise to David and renew it to Mary that He "would give unto Him (Jesus) the throne of his father David and that he should

reign over the house of Jacob forever"? And did not Peter say that David "being therefore a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ?" (Acts 2:30-31). Most certainly. But what does it mean to have the throne of David or sit upon it? The Davidic throne cannot be found and his kingdom according to the flesh, or in an earthly sense or relation, is gone forever. Even David "Whom God raiseth up unto the Jews" under the "Ancient of Days" is only their shepherd and prince as in the days of the Theocracy.

#### JESUS ON GOD'S THRONE AS SON OF DAVID

The oath of God to David and the promise of Gabriel to Mary can only mean that Jesus would be a royal son of David—that is, He should come in the Davidic line on the *human* side. Gabriel laid the emphasis upon Jesus being "*the Son of the Most High.*" Jesus never once alluded to Himself while in the flesh as the son of David, but as the Son of man (the whole human race) or the Son of God. He says, "How say the scribes that the Christ is the son of David? David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet. David *himself* calleth him Lord: and whence is He *his son*?"



(Mark 12:35-37). The very asking of the question and leaving it unanswered, shows that Jesus did not accept the fleshly interpretation of the scribes. Jesus, of course, knew that He was David's son "according to the flesh," but did not emphasise it, for David's throne was the cross on which He was impaled as "the king of the Jews" from whence God took Him to his own right hand of power as his Eternal Son. Jesus is now, and always will be the Son of David on the human side as He declared to John in Rev. 22:16—"I am the root and the offspring of David, the bright, the morning star" (cf. Rev. 5:5), and this more than fulfils the promise of God to David and Mary. But when He returns, He is to "sit upon the throne of His glory" (Matt. 25:31), and the inherited "kingdom" (vs. 34) is not Jewish but Christian. Because Joseph was a Hebrew did not make Egypt a Jewish kingdom.

#### JEWS RESTORED TO PALESTINE

The Jews are to be restored to their own land and God will break their hard hearts and stubborn wills by drastic and gentle, loving means combined until, when they shall as a nation see Christ again, they shall say, "Blessed is He that cometh in the name of the Lord" (Matt. 23:39). After the reconciliation takes place between Jesus and his brethren, the 144,000 on Mount Zion and finally, the whole nation, receive Him with the above glad

acclaim, then the Jews are all included in the glorious reign of Christ. And all of those glowing accounts of the prophets concerning the future of Israel, except those which apply to the work of the "Ancient of Days" (which is temporary, and more or less earthly—like Ezekiel's temple and bloody sacrifices), are fulfilled in their being merged into the one visible, glorious kingdom of Christ—The Son of David—The Son of God.

## XXIII

### CHRIST'S KINGDOM OF GLORY

**W**E have now come in our study to the glorious reign of the Christ in the earth. Many powerful causes produced this kingdom of righteousness.

1. The absolute elimination of Satan and his cohorts from the earth. He is bound and cast into the abyss to deceive the nations no more, for a thousand years. But God yet has use for him, so his final doom does not come until the thousand years are finished.

2. The harlot has been swept entirely from the earth and Babylon, including all her false religions, has gone with her.

3. The beast and the false prophet have been hurled into the lake of fire which burneth with brimstone and their dupes, the kings (or governments), with their armies have been utterly destroyed.

4. Many died from the bitter water (Rev. 8: 11) and a third part of men are killed (Rev. 9: 15, 20) which occurs under the sound of the trumpets.

## THE NATIONS LEFT ON EARTH

There seems to be left upon the earth for the beneficent reign of Jesus and his bride, the sunclad *Woman* who has been nourished by God in her prepared place in the wilderness for three and one half years (Rev. 12:6, 14).

Undoubtedly there have been many people who have uttered their fervent protest against the "Lawless One" and his murderous government just as millions are doing in Russia to-day. Many probably heard the earnest appeal of heaven concerning the harlot, "Come forth, my people, out of her that ye have no fellowship with her sins and that ye receive not her plagues." And lastly there is the Hebrew nation, that God has preserved through the ages and from which He has already saved a remnant in the 144,000. As God's fulness has now been given to the Gentiles, in this rejoicing "multitude out of every nation and of all tribes and peoples and tongues" composed of Jew and Gentile, the time has come for Paul's statement to be fulfilled.

"For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved" (Rom. 11:25, 26).

The "hardening (that) in part hath befallen Israel" will continue "until the fulness of the Gen-

tiles be come in"; that is, then the hardening will be removed. God's covenant-promise to Abraham (Gen. 22:18, Gal. 3:16) is the root that is holy, which is fulfilled in Christ, who is the "seed" or "root." The Gentiles as wild olive branches are grafted into this root (Jesus) and the Jews, who have been "broken off" by their unbelief, must be grafted in just the same as "the wild olive"—the Gentiles, for both remain by faith (Rom. 11:16-24).

#### RULE WITH A ROD OF IRON

Jesus and his body of overcomers are said to "rule with a rod of iron" (Rev. 2:27; 12:5; 19:15). This refers, without doubt, to the nations who come to "walk amidst the light thereof" of the holy city and not to the city itself, where no rod is needed; for, arrayed in white garments of purity and peace they walk amidst such unspeakable glory that there is no need even of a temple (sanctuary); for the ineffable light emanating from "the Lord God the Almighty and the Lamb, are the temple thereof." So the entire holy city is a sanctuary. While the holy city is completely quarantined against evil, for "there shall *in no wise* enter into it anything unclean," yet the nations over whom this heavenly city shall reign will be ruled with great firmness. If any evil thing or principle shows itself it will be smitten to its death, broken "as the vessels of the potter are broken to

shivers" (Rev. 2:27). No infidel will then ask "Why does not God banish evil?" But instead would be the first, then as now, to howl when he felt the rod upon his own hypocritical head.

#### GOD'S WORK IN ABSENCE OF CHURCH

When the body of Christ, his church, is caught up "out of the great tribulation" (Rev. 7:14) to the throne of God, and the 144,000 are sealed out of Israel (7:5-8) then God sends judgments upon the impenitent world. First, come the plagues and woes under the six trumpets which are partial judgments (Rev. 8:6-9:21). But it fails to bring the world to repentance (Rev. 9:20, 21). Then a glorious angel comes down out of heaven "and he sets his right foot upon the sea and his left upon the land; and he lifted up his right hand to heaven and sware by him that liveth forever and ever," "that there shall be *delay no longer*: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God according to the good tidings which he declared to his servants the prophets" (Rev. 10:1, 5-7; cf. Dan. 12:7).

And then after the sounding of the seventh trumpet (Rev. 11:15) and God's drastic and successful dealings with Israel, John says, "I saw another angel flying in mid-heaven, having *eternal* good tidings to proclaim unto them that dwell on the earth and unto every nation, tribe, tongue and



people; and he saith with a great voice, Fear God and give Him the glory; for the hour of his judgment is come, and worship Him that made the heaven and the earth and sea and fountains of waters" (Rev. 14:6, 7), which is followed by "the earth was reaped" by the gold crowned angel (vs. 14-16).

Then there follows the pouring out of the seven bowls of wrath (Rev. 16: 1-7), "which are the last for in them is *finished* the wrath of God"<sup>1</sup> (Rev. 15: 1). Under the seventh bowl comes the terrible earthquake and the destruction of the harlot and Babylon and the banishment forever of the beast and false prophet and their armies.

#### GOD USES ISRAEL FOR SAKE OF THE NATIONS

During this period of judgments, God, who comes with Jesus as the "Ancient of Days," when Jesus comes for his saints, is saving "all Israel" by their accepting Jesus as their Messiah. The statement of Jesus will still be true, "I am the way and the truth and the life; *no one* cometh unto the

<sup>1</sup> This sentence shows that the seven seals, trumpets and bowls are not different visions of the same events, but describe a succession of events. The trumpets follow the breaking of the seventh seal (Rev. 8:1) and the seventh trumpet ushers in the third *woe* (11:14, 15, 19; cf. 15:1, 8), which includes the pouring out of the seven bowls of wrath, which extends to the destruction of "the beast" which *finishes* "the wrath of God." The seven seals, trumpets and bowls are the skeleton, which is clothed by the wonderful visions. These constitute the body of the Apocalypse.

*Father but by me.*" Only by the Jews accepting the uplifted, crucified Christ can they be reconciled to God, and all these types in the altar service will undoubtedly lead up to that. This idea that Israel will accept Jesus as their Messiah when He comes to them in glory and thus meets their expectations, is not in the book. This would strengthen their pride, which must be completely destroyed. They would say, "You have *now* come as we expected and we will receive you; why didn't you come that way at first?" *This will never occur.*<sup>1</sup> The stubborn, proud heart of the Jews must be broken. The hearts of Joseph's brethren had to sense their brutal crime and they had to repent before they could share the land and the plenty of the kingdom over which Joseph ruled and which he received from Egyptians (Gentiles). The Jews must accept Jesus as their Messiah as described by Isa. 53: 1-12, and as the "*Lamb of God* that taketh away the sin of the world" (Jew and Gentile) as heralded by their own prophet John. "They shall look upon me whom they have pierced; and they shall mourn for Him as one mourneth for his only son" (Zech. 12: 10, Rev. 1: 7, John 19: 37). When Jesus is seen with the 144,000 on Mount Zion, He is "the Lamb" (Rev. 14: 1).

"And I will sanctify my great name," "and the

<sup>1</sup> Zech. 9:9 has been fulfilled in Christ's triumphal entrance into Jerusalem (John 12: 14-16).

nations shall know that I am Jehovah, saith the Lord Jehovah, when *I* shall be *sanctified* in you before *their eyes*' (Ezek. 36: 22-23).

#### 'APOSTLES JUDGING ISRAEL

Not only will the 144,000 with the Lamb be engaged in this work of restoring Israel but the church, the Lamb's wife, will also help in a very important way; for says Jesus: "Verily I say unto you that ye who have followed me in this regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 28). They are to reign as judges like Samuel, etc., under the Judges—"Shepherds" (I Chron. 17: 6).

Let it not be forgotten that these apostles are no more Jews but *Christians*! Neither are the 144,000 sealed ones Jews any more but they "that followed the Lamb, wheresoever He goeth" and have *his* name "written on their foreheads" (Rev. 14: 1, 4) and "hold the testimony of Jesus" (Rev. 12: 17). So it is with every other Jew, when he accepts Jesus as his Messiah (Gal. 3: 27-28). And when Jesus is accepted by all who will, there will be no more Jews; for the unbelieving are "cast into the lake of fire" (Rev. 20: 15). Jesus required a "new birth" of a moral Jew (John 3: 3-7), and declared that the unregenerate Jews were of their "father the devil" (John 8: 44). So instead

of the Jews being the greatest missionary people, it is the *Church* through which "the manifold wisdom of God" is yet to be "made known" (Eph. 3: 10, 11). While God uses the temple service and works among the nations through a restored Israel, yet it is not to glorify Israel alone, but to be a means whereby God may be glorified among the nations by leading the Jews to accept Christ and thus become the "true Israel"<sup>1</sup> that they thus "may enter in by the gates into the city" (the millennial city) (Rev. 22: 14).

#### NO GOSPEL OF KINGDOM PREACHED

The "gospel of the kingdom" will not need to be proclaimed in this millennial kingdom; for the kingdom is set up in all its millennial glory. Jesus as the Nobleman has received it from the Father. "And it came to pass; when He was come back again, having received his kingdom" (Luke 19: 15). The gospel of the kingdom is the seed, "word, of the kingdom" which Jesus commissioned his *Church* to preach as a testimony in Judea, Samaria and the uttermost corners of the earth, (The three measures of meal.) It was so preached as "the kingdom" by Philip (Acts 8: 12, and by Paul (Acts 20: 25) and the last we hear of him in Acts, he is still "preaching the kingdom of God" (Acts 28: 23, 31). Jesus says that when the disciples fulfil this commission, He is

<sup>1</sup> Rom. 2: 19; Phil. 3: 3; Col. 2: 11, 12.

coming back. "And this gospel of the *kingdom* shall be preached in the whole world as a testimony unto all the nations; and *then* shall the end come" (Matt. 24: 14). End of what? Why the end of this *Gospel age*, in answer to their question (cf. Matt. 24: 3).

#### THE KINGDOM OF GRACE

"*The kingdom of God*" or heaven, which John the Baptist and Jesus and the twelve and the seventy proclaimed all over Judea and Galilee to be "at hand," and which some were to see "come with power" before they "tasted death," and the keys of which were given to Peter to use while he was on earth, and which was the topic of conversation during the forty days after Christ's resurrection, and into which Paul said that he and the Colossians had already been translated, and which was to be preached as a testimony unto all the nations until Jesus returns; *this kingdom came* on the day of *Pentecost with power!* Peter, with the keys of the kingdom, preached the gospel or "word of the kingdom" (Matt. 13: 19) and three thousand accepted the word and were baptised and received the Holy Spirit, Christ's advocate, and the kingdom, or the reign of heaven, began. The Holy Spirit direct from the Father proclaims the coronation of Jesus at God's right hand as both Lord and Christ—the anointed Prophet, Priest and King; and the three thousand and then five thou-

sand and down to the last one who accepts Jesus as his Redeemer, come into this kingdom of *Grace*. "Our *citizenship* is in heaven: whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby He is able even to subject all things unto Himself" (Phil. 3:20-21). "Citizenship" implies a heavenly kingdom, which is already "ours," into which the Christian has already entered and is now waiting for Christ's return. And the citizens of the *visible* kingdom of God, over which Jesus will reign in person when He comes again, will all have glorified bodies like his own as stated above. This proves conclusively that earthly Israel as described in Ezek. 40-48 with its earthly possessions where they are married and given in marriage (Ezek. 44:22), and have animal sacrifices, etc., cannot be the kingdom over which Jesus will reign when He returns. "For," says Paul, "flesh and blood *cannot* inherit the kingdom of God" (I Cor. 15:50). "When Christ, who is our life shall be manifested, then shall *ye also with Him* be manifested in glory" (Col. 3:4). No person in the flesh can be in this visible, spiritual kingdom of Christ. "We know that, if *He* shall be manifested, we shall be like *Him*; for we shall see *Him* even as He is" (I John 3:2).



## XXIV

### THE MILLENNIAL CITY

“**A**ND there came one of the seven angels who had the seven bowls who were laden with the seven last plagues : and he spake with me saying, Come hither, I will show thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God : her light was like unto a stone most precious, as it were a jasper stone, clear as crystal : having a wall great and high ; having twelve gates and at the gates twelve angels ; and the names written thereon which are the names of the twelve tribes of Israel : on the east were three gates and on the north three gates and on the south three gates and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof and the wall thereof. And the city lieth foursquare and the length thereof is as

great as the breadth; and he measured the city with the reed, twelve thousand furlongs: ["fifteen hundred miles," Moffatt] the length and the breadth and the height thereof are equal. And he measured the wall thereof a hundred and forty and four cubits according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones." "And the twelve gates were twelve pearls: each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it anything unclean or he that maketh an abomination and a lie; but only they that are written in the Lamb's book of life. And he showed me a river of water of life, bright as crystal proceeding out of the throne of God and of the Lamb, in the

midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve Him: and they shall see his face: and his name shall be on their foreheads. And there shall be night no more: and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever."

The above, doubtless, describes the millennial reign of the Christ until "He shall deliver up the kingdom to God, even the Father" (I Cor. 15:24). It is evident that there are two distinct accounts of two distinct kingdoms given in Rev. 21:1-22:5. One, the reign of Christ for one thousand years (Rev. 20:4-10, which is described above), which is followed by the final judgment (Rev. 20:11-15); the other, the eternal kingdom of the Father which is given in Rev. 21:1-8 which follows the final judgment. Paul gives the programme in I Cor. 15:23-26, 28.

"As in Adam all die, so in Christ shall all be made alive, but each in his own order: (1) Christ the firstfruits; then (2) they that are Christ's at

his coming. Then <sup>1</sup> cometh the end (3) when He shall deliver up the kingdom to God, even the Father; when (after) He shall have abolished all rule and all authority and power. For He must reign, till He hath put all his enemies under his feet. The last enemy that shall be abolished is death." (4) "And when all things have been subjected to Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all."

#### PAUL'S ORDER OF EVENTS

This order of events that are given by Paul are followed exactly in these closing chapters of Revelation. Christ was raised to begin his mediatorial reign; then "they that are Christ's at his coming" are raised for his millennial reign during which, "He shall have abolished all rule, etc.," which is described in Rev. 20: 1-10; which is followed by the final judgment (Rev. 20: 11-13), which is also followed by the complete abolishing of death in "the second death," when death and Hades are also "cast into the lake of fire" (20: 14, 15). Then follows an account of the glorious eternal "kingdom of God, even the Father" after the Christ has delivered up the reign to the Father, which is

<sup>1</sup> The Greek word translated "Then" means "sequence," "next in order," says Weymouth, and he translates it, "Later on, comes the end, when He is to surrender the Kingship to God."

described in Rev. 21: 1-8. This brings the revelation to the end. But the angel uses the method here that he did before when he gave the account of the battle of Armageddon, viz., the events move consecutively in the sixteenth chapter to the destruction of the harlot and Babylon and all things are made ready for the great battle of Armageddon (Rev. 16: 16), when the angel intervenes to show John the harlot and Babylon and their utter destruction and the great rejoicing in heaven over it, which includes chapters 17 and 18 up to 19: 5. So, it is here. After the events move consecutively to the end (21: 8), then the same kind of an angel (cf. 17: 1; 21: 9) comes to show John "the holy city Jerusalem" (Rev. 21: 10) which is "*the bride, the wife of the Lamb*" (cf. 19: 7, 8; 20: 4) which is the millennial reign of the Christ with his saints.

#### THE FATHER'S KINGDOM

That the account given in Rev. 21: 1-8 cannot describe the millennium is evident for the following reasons:

1. The account follows consecutively the final judgment, while the millennium is before it (Rev. 20: 4-6; 11-15).

2. Rev. 21: 4 says, "And death shall be no more"; but the death of a great host "As the sand of the sea" and "the second death" come at the close of the millennium (Rev. 20: 9, 14, 15).

3. The name of the Lamb, or Christ, is not mentioned in 21:1-8. It says, "The tabernacle of God is with men." "And *God Himself* shall be with them and be their God." "He that overcometh shall inherit these things; and I will be his God, and he shall be my son." Perhaps the great "Overcomer" may be included in this "my Son" when, though God's eternal Son, He "also Himself is subjected" and becomes the *Elder Brother* in the great family of God. But in the account (Rev. 21:9-22:5) "the Lamb" is mentioned seven times and the name of God is not mentioned once without the Lamb's name, except in Rev. 22:5, where it is "the *Lord God*," and where it merges into the final kingdom.

4. The statement that "there shall be mourning, crying and pain no more" (21:4) must mean the time of the eternal kingdom, for much "mourning and crying and pain" occur at the close of the millennium. This freedom from mourning, etc., is all true of the millennial city, but not of the nations outside. But Rev. 21:1 says the *earth* itself is "new" and thus is free from these things.

5. The descriptions of the city are different. While it speaks in both places of "the holy city coming down out of heaven from God"—for this would be true in both ages, yet in 21:1-8 it speaks of the city as "the *new Jerusalem*" "*made ready as a bride adorned for her husband*" (21:2), while in the other account, it describes "The holy city



*Jerusalem* (as) "the bride, the wife of the Lamb" (21:9). The difference is significant.

### THE BRIDE MADE READY

During the millennium, the holy city and its inhabitants are the bride, the wife of the Lamb (21:9; cf. 19:7, 8), which we have seen comes down out of heaven (19:11, 14; cf. 21:10) to reign with Christ a thousand years (20:4-6). But she is not "ready" for the final eternal kingdom of God until there is another sifting of the nations, which occurs when Satan is let loose for a season and gathers his hosts and "encompasses the camp of the saints about, and the *beloved city*," "and fire came down out of heaven and devoured them" (Rev. 20:9). Here John speaks of "the beloved city" which is the same city that is described in Rev. 21:9-22:5, which is called "the bride, the wife of the Lamb" (21:9), and amidst whose light the nations walked, "and the kings of the earth bring their glory into it" (21:24). And yet at "the four corners of the earth" there is a great host who are ready to be "gathered together to war," whom God can never admit into his eternal kingdom and whom, under the beneficent reign of Christ and the bride, have never been admitted into the millennial city (Rev. 21:27).

### GOD'S FINAL USE OF SATAN

So God makes his last use of Satan and turns

him loose that he may gather this unwashed, unholy throng to their utter destruction. Fire is a great purifier, it burns up the offal, the refuse. So "fire came down from heaven and devoured them" (Rev. 20:9; cf. Matt. 13:41-43; 25:41). Now we come to the statement in Rev. 21:2 where this bride becomes now "the holy city *new Jerusalem*" and she is "*made ready* as a bride adorned for her husband." Everything evil has now been swept from the earth and the holy city described in Rev. 21:9-22:5, which was 1500 miles square, has now extended out over the whole earth until John sees at last "*a new earth*" as well as "*a new heaven*" (or atmosphere) for the heavens have been cleansed from their evil inhabitants. So Christ "having abolished all rule," even death, hands the kingdom over to the Father.

"Behold I make all things *new*." "And I saw a *new heaven* and a *new earth*: for the first heaven and the first earth are passed away and the *sea* is *no more*" (Rev. 21:1, 5). This last statement may mean<sup>1</sup> that "the sea" (many waters) which "are peoples, multitudes, nations and tongues" (Rev. 17:1, 15) *are no more*; for all that infinite love could gather out of this turbulent mass has been gathered into the holy city which now covers the earth as God's glorious Kingdom.

<sup>1</sup> It may mean, however, that there is no place for the sea in this glorified earth.

## FURTHER STATEMENT OF MILLENNIAL WORK

Rev. 22: 10-15 describes the millennial age, as well as this present age.

“Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city.” “Without are dogs,” etc. (Rev. 22: 14, 15).

This is no “second chance” for only “those *in* Christ” (I Cor. 15: 23, I Thess. 4: 16, 17) are resurrected before the millennium; but many things show that peoples exist outside until the final judgment. During the millennium “the gates thereof shall in no wise be shut by day (for there shall be no night there).” But while “they (the nations, etc.) shall bring the glory and the honour of the nations into it,” yet “there shall in no wise enter into it anything unclean, or maketh an abomination and a lie: but only they that are written in the Lamb’s book of life” (Rev. 21: 25-27), which are “they that wash their robes,” and “enter in by the gates into the city.” All this shows that this description in Rev. 21: 9-22: 5 is of the millennial city, while Rev. 21: 1-7 is of God’s glorious kingdom, which is all summed up in these seven verses; for gazing into that Supernal Kingdom of ineffable glory, mortal vision must fail.

## NOT EZEKIEL’S CITY

Neither is this millennial city, which describes Christ’s millennial reign, the one which Ezekiel

saw in Chapters 40-48, for the differences are as marked as those between the Old and New Covenants, the flesh and the spirit.

EZEKIEL'S VISION *vs.* MILLENNIAL CITY

<i>Ezekiel's City</i>	<i>Ezek. 40-48</i>	<i>Millennial City</i>	<i>Rev. 21: 9-22: 5</i>
1. A Temple	40: 3—43: 27	Vs. No Temple	21: 22
2. Night and day	46: 1, 2	" No Night	21: 25
3. Common City	45: 1-8	" City—1500 miles square and high	21: 16
4. Built by Israelites according to pattern	43: 10-12	" "Come down out of heaven" built by God	Rev. 21: 10 Heb. 11. 10
5. Princes rule or govern	45: 8	" Christ and saints reign	20: 6
6. Priests, Levites and Israelites	44: 15	" All "are priests of God and Christ"	20: 6
7. Altar and animal sacrifices	43: 18, etc.	" Neither	
8. Aaronic High Priest	43: 18	" Order of Melchizedek	Heb. 7: 16
9. Priests marry	44: 22	" No marriages	Mat. 22: 30
10. All Israelites		All saints which had been Jews and Gentiles but now are neither.	

Ezekiel's river, though similar in some respects, yet has fish for physical life, and the miry places and marshes are left unhealed but are used for salt, which is like the restoring work under the "Ancient of days" which is temporal.

## MILLENNIUM AND JEWISH PROPHECIES

What relation do these Jewish prophecies sustain to the millennium? They are not overwrought pictures of dreamers, but are the writings of men who "spake from God; being moved by the Holy Spirit." Their language is that of the *Seer*, full of strong figures of speech, which when rightly interpreted elucidate rather than obscure the thought. The Old Testament is full of types and shadows which the New Testament interprets by

giving to them their true spiritual meaning. The tabernacle of Moses was but "a shadow" of that "greater and more perfect tabernacle, not made with hands; that is to say, not of this creation" "which the Lord pitched and not man" (Heb. 9: 11, 8: 2). Not the Jerusalem that "now is" but "the Jerusalem that is above is free" (Gal. 4: 21-31, Rev. 21: 10), which is the New Covenant, or *kingdom of Grace*, which John saw at last coming down out of heaven to be the *kingdom of Glory*.

#### THE COVENANT OF PROMISE SUPERSEDES THE JEWISH COVENANT

The covenant of promise made with Abraham (Gen. 22: 18) which "the law (Jewish Covenant) could not disannul," has been fulfilled in Christ (Gal. 3: 16-22). "There can be neither Jew nor Greek, bond nor free, there can be no male and female; for ye all are one in Christ Jesus" (Gal. 3: 28). The Old Covenant, given on Mt. Sinai, which is Hagar the bond woman, has been superseded by the New Covenant, which "is a better covenant enacted upon better promises" (Heb. 8: 6; cf. Heb. 8: 7-13; Gal. 4: 21-31; II Cor. 3: 7-11, etc.). The Old Covenant, which was called by Paul "the law," for "the words of the covenant, were the ten commandments and engraven upon two tables of stone" (Deut. 4: 13; Ex. 34: 28; I Kings 8: 9, 21; II Cor. 3: 7), came to an end

when Jesus, the testator, died, thus making the New Testament efficacious (Heb. 9: 16, 17), when it was probated and conditions made known by the Holy Spirit upon the day of Pentecost. "He (Christ) hath taken it out of the way, nailing it to his cross" (Col. 2: 14). It lives only in its types and shadows that illustrate the New Covenant, and in its "examples that are written for our admonition" (I Cor. 10: 11), and in its prophecies and promises until all are fulfilled in Christ and *his* kingdom. Every one of the ten commandments are re-enacted in the New Covenant, except the fourth, which is kept in spirit by a better day, commemorating events of greater value to the Christian.<sup>1</sup> All of this New Covenant is the law of the Kingdom of Heaven, or God, which John and Jesus declared was "at hand" and which was inaugurated on the day of Pentecost, A. D. 30. It is also written upon their hearts by the Holy Spirit, which is the kingdom of God within (II Cor. 3: 2-18; Jer. 31: 31-34; Heb. 8: 8-13). There is also an entire change in the priesthood as well as the kingdom and covenant (Heb. 7: 12). When

<sup>1</sup> Light came on the *First* day of the week (1) in creation (Gen. 1: 3); (2) in the resurrection of Jesus (Mark 16: 1, 2; Lev. 23: 11); (3) in the Advent of the Holy Spirit (Lev. 23: 15, 16—Pentecost). The day was kept by light giving and commemorating (Acts 2: 42; 20: 7; I Cor. 10: 16; 11: 17-34; 16: 2; cf. Jno. 20: 19, 26). No record of "the Church" assembling upon the seventh day for worship in the New Testament.



Jesus came, saying, "Lo, I come to do thy will; He taketh away the first that He may establish the second" (Heb. 10:9).

Nothing in the Old Testament (Covenant) is to be restored in the kingdom of God. Everything is new even in this dispensation. "Old things are passed away, behold, they are become new" (II. Cor. 5:17). It is a New Covenant, a New Priesthood, a new Kingdom, "a new creature (creation)," "a new man," and when this Christian dispensation is completed in the Millennium, then there will be a *New Jerusalem* and "*a New Earth.*"

#### THE BELOVED CITY

Oh, what a delightful picture and prospect! Comment seems out of place. What a wonderful city! Fifteen hundred miles high: and yet it is firmly placed upon the earth, covering 1500 miles square. Certainly it reaches up into the heavens, for our atmosphere is only a few miles high; but it is continuous—no divisions between heaven and earth. It came "down out of heaven from God" but it still retains the "glory of God." With our spiritual bodies like that of Jesus, we can go to our mansion 1500 miles high as easily as the one 1500 miles out, for the laws of gravitation will hold us to the earth no longer. Then with the beloved John "we shall be like *HIM*; for we shall see *HIM* even as He is" (I John 3:2). Our very bodies will "be conformed to the body of his

glory" (Phil. 3 : 21), and with the grand old patriarch, Job, who looked out of the mists of the early dawn, we can say, "I know that my *REDEEMER liveth.*" "And *He stands* upon the *earth*" "And *without my flesh shall I see God*" (Job 19 : 25, 26).

## XXV

### GOD'S ETERNAL KINGDOM

“**A**ND I saw a new heaven and a new earth: for the first heaven and the first earth are passed away, and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men and He shall dwell with them, and they shall be his peoples and God Himself shall be with them, and be their God: and He shall wipe away every tear from their eyes: and death shall be no more; neither shall there be mourning nor crying nor pain, any more; the first things are passed away. And He that sitteth on the throne said, Behold, I make all things new and He saith, Write; for these words are faithful and true. And He said unto me, They are come to pass, I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God and he shall be my son.

“But for the fearful, and unbelieving and abom-

inable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone: which is the second death."

What a glorious picture of God's final kingdom is given above. All things new! "The first things are passed away" because they were all contaminated by sin. Once before God washed the earth clean and started it anew under better conditions, but sin still lurked in the hearts of the progenitors of a new people. He chose a nation and segregated it to bring in law and national religion but sin so overcame it that its capital and land were twice destroyed and swept of their inhabitants. While the nation was rejected, yet his covenant of *Promise* stood; and *Jesus* as "the *Seed*" came to bless "all nations" and to gather out from all peoples, tribes, nations and tongues, both Jew and Gentile, a kingdom of righteousness that should at last fill the earth. To fulfil the ultimate purpose of this kingdom of righteousness, there must first be the selection or election of the citizens of this kingdom by calling them out from the whole world. This makes the first phase of this kingdom a church or "a called-out people"; not only from the Jews but from the Gentiles also.

#### JEW AND GENTILE ALIKE

Out of "the ruins" of "the tabernacle of David,

which is fallen" (Acts 15:16), Jesus selects his apostles who with the prophets are to be with Him in the foundation of this church or kingdom, and under the work of these apostles and workers, the Holy Spirit chooses many thousands of Jews before the destruction of Jerusalem, etc., and never has the door been closed against them. But Jesus "tasted death for every man" and the gospel based thereon is to be preached to "all the nations" (Matt. 28:18; Luke 24:47), so the Gentiles found the door was open to them as well as the Jews (Acts 11:18; 15:7-19). The gospel or word of the kingdom, whereby the children of the kingdom were to be born, must first be made a reality before it could be preached, so Jesus died on the Cross and was buried and resurrected and glorified at God's right hand. This gospel, which is God's power unto salvation, when received by faith into an honest heart, produces a new life, for it has quickening power and when reinforced by the Holy Spirit, the new life thus begun becomes victorious. All that this regenerated and sanctified soul needs now is a redeemed body upon which sin and death hath no power. This spiritual body is given when Jesus returns for those (I Thess. 4:16-17) who have been quickened into life by the word and Spirit: so that with these immortal, incorruptible, glorious bodies they may inherit the kingdom of glory (I Cor. 15:23, 42-44, 50-53; Matt. 25-34).

This resurrection of the body of "those who are

Christ's" at his coming, instead of being the end, is only the beginning of a glorious reign with Christ on earth. Then, and only then is our salvation completed (I Pet. 1:5; Heb. 9:28; Rom. 8:19, 23), and then sin will be entirely banished from the earth, during this kingdom of glory. "The whole creation (that) groaneth and travaileth in pain together until now" "shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:21, 22).

### CHRIST'S OWN KINGDOM

During these nineteen centuries, the citizens of this kingdom are being born into the kingdom. The King has been upon his mediatorial throne reigning over all who are his. The citizens of the kingdom, though hidden within the church, are ready to ascend in glorified bodies to meet their glorious King when He appears in the cloud (Col. 3:4). They are to remain with Him in glory until these judgments and woes and great events, described in Rev. 8:1-16:21, transpire upon the earth. Then with this happy, victorious multitude, composed of God's chosen of all dispensations, and so great that no man can number them, and having obtained a perfect salvation from sin, as is shown by their "white garments of fine linen, bright and pure," Jesus comes back to this earth to reign for a thousand years, with this bride, over the nations that remain after the terrible scourges are over.



These nations "are prolonged for a season and a time" though "their dominion is taken away" (Dan. 7:42). This is called the millennial kingdom or the kingdom of glory. This kingdom Jesus calls *his own*.

"When the Son of man shall come in *his* glory, and all the angels with Him, then shall He sit on the *throne of his glory*." (Matt. 25:31). "When the Son of man shall sit on the throne of *his* glory" (Matt. 19:28). Yet we find the Father is with Him in this millennial kingdom also (see Rev. 11:15; 12:10) and in the description of the millennial city, Jesus is seen as the Lamb with the Father (Rev. 21:22, 23; 22:1, 3).

#### JESUS REIGNS BY LOVE

Too much has been made of "the throne" and "swaying a sceptre." The most exalted and delightful thing will be to *serve Him*" (Rev. 7:15; 22:3). I doubt if we ever see Jesus on any throne swaying a sceptre within the millennial city. What need of a sceptre has that one, whose one look sent Peter weeping, heartbroken, from the court; that, with one sentence and the showing of his glory for one moment felled the persecuting Saul to the earth, blinded and so changed that from that day forth his greatest delight was to be the bond slave of Jesus. What sceptre would John need, when with one look at his glory on Patmos, he fell as one dead at his feet. He must reign,

but in the holy city it will be by love and light, and leading as the gentle Shepherd (Rev. 7: 17). His title, while in heaven with his bride and all through the thousand years of the millennium, is "the *LAMB*." But to the nations without, He will, with his bride, rule "with authority and a rod of iron." "But He must reign till He hath put all his enemies under his feet." And when the last knee has been made to bow "in the name of Jesus" and the last tongue has confessed "that Jesus Christ is Lord, to the glory of God the Father" (Rom. 14: 11) then "cometh the end, when He shall deliver up the kingdom to God even the Father (I Cor. 15: 24).

#### THE THEOCRACY RESTORED

It is very manifest that this final kingdom of "God even the Father" is the *Theocracy* restored in all its glorious realisation. God is *KING* and from his eternal throne He administers his reign through Shepherds by which name He called the judges of Israel (I Chron. 17: 6). It has been called "the kingdom of God" from the first proclamation of the prophet John to the last Hallelujah of praises given in heaven (Luke 16: 16; Rev. 11: 15, 17; 12: 10; 15: 3; 19: 1-5, 6). When Jesus is taken to God's right hand of power to reign jointly with the Father, He is seen by John as the Lamb in the midst of the throne (Rev. 5: 6). His work is that of a Shepherd (Rev. 7: 17), and all

through it is "Our Lord and of his Christ" (Rev. 11:15). "The kingdom of our God and the authority of his Christ" (Rev. 12:10). He is with the 144,000 as "the Lamb" and these are "the firstfruits unto *God* and unto the *Lamb*." And in the millennial city it is "The throne of God and of the Lamb" (Rev. 22:1, 3; 21:22). When the church—the body of Christ—is translated, God sends Elijah "to restore all things" (Matt. 17:11; Mal. 4:5) and David, whom God "raises up unto them" (Jer. 30:9) to "be shepherd over them" (Israel) (Ezek. 34:23, 24; 37:24, 25), and when Christ returns the twelve apostles are appointed Judges (Shepherds) judging the twelve tribes of Israel (Matt. 19:38; Luke 19:17). Paul speaks of himself and the church as judging the world and angels (I Cor. 6:2, 3). So it is a Theocracy where God as King rules through Judges or Shepherds. When the Holy Spirit uses the word "throne" to denote the power to reign, He does not have in view the thrones of earthly kingdoms, for Jesus says, "Not so shall it be among you" (Matt. 20:26). That which breaks the hard heart of the sinner and keeps continually warm the heart of the saint, is not the swinging of a sceptre over his head but the telling of the indescribable love of God as shown in the *Lamb* that was given for our offences. Hence the bread and the crushed fruit of the vine as the life poured out in the memorial feast.

## KINGDOM OF GRACE AND OF GLORY SIMILAR

The kingdom of Christ called (a) the kingdom of Grace—the church and (b) the kingdom of Glory—the millennium, are similar in every respect, just as the Jewish dispensation was similar in its types and examples to the Christian dispensation.<sup>1</sup>

(1) They both come “down out of heaven from God, having the glory of God” (Rev. 21:10). Our religion is a revelation that comes down from above and not from the earth—the mud. It is no earth-born theory of evolution that may show how life of the lowest order began, and out of which through many ages, Christianity has evolved as its highest fruitage; but a great All-wise God speaking to his children about man’s origin and of his lofty and eternal destiny. “Marvel not that I said unto you, Ye must be born from above” (John 3:7). Our very power comes from *above*. “Tarry ye in the city until ye be clothed with *power* from *on high*” (Luke 24:49). (2) The church is the bride of Christ even here (Eph. 5:25-27). (3) The gates into this kingdom of grace have the names of the twelve tribes of Israel (21:12, 13), that is, the Old Covenant is the gateway into the New, and we yet come through the shadows, types and examples of the law of Moses into a fuller understanding of the kingdom of grace; (4) but the

<sup>1</sup> But though they are similar, they are as distinct as the Jewish and Christian.

"twelve foundations" have "on them the twelve names of the twelve apostles of the Lamb" (vs. 14). It is not founded on Judaism or the Jewish kingdom restored in any sense; but on *Christ* and *his Apostles* (Eph. 2:20); and is wholly Christian throughout. (5) There is no temple (material) in this kingdom of grace, either, just as there is to be none in the millennial kingdom (vs. 22). "As living stones we are built up a spiritual house to be a holy priesthood" (I Pet. 2:5). "Know ye not that ye are the temple of God" (I Cor. 3:16). We are the temple, only as we are indwelt by the Holy Spirit (I Cor. 6:19). (6) We even now depend also upon the light that comes from "the glory of God" and our "lamp thereof is the Lamb" (vs. 23). There has been too much dependence upon "the sun and moon,"—natural light and moonshine, which has produced the confusion in the Christian camp. (7) And the gates into this kingdom of grace are also never closed and "the nations walk amidst the light thereof" (21:24, 25). "Ye are the *light* of the *world*," "Ye are the *salt* of the *earth*." "Let *your light* so shine before *men* that they may see your good works and glorify your Father who is in heaven" (Matt. 5:13-16).

## XXVI

### CHRIST AND HIS CHURCH THE WORLD'S ONLY HOPE

LET no one decry "the church of the Living God, the pillar and ground of the truth" (I Tim. 3: 15); for "Christ *loved* the church and gave *Himself up for it*" (Eph. 5: 25). It is the most tremendous force in the world to-day for righteousness. Its light has been streaming down through the centuries, enlightening Europe and the Americas and is now shining in dark Asia and Africa and the islands of the seas. It is lifting the whole world into a oneness, so that there goes up a great cry, extending to earth's remotest bounds, for a brotherhood of nations and of men. Out of the darkness and mists of superstition and fear that have covered one-half of this earth, alas too long, there can be seen myriads of bony hands reaching up for help and a cry of despair so pitiful, which gives a glorious chance for Christian America and England and her colonies to so meet this pressing need, that not only this appalling misery may be assuaged, but our God and his Christ may be honoured throughout the world.



## WORLD'S ONLY HOPE

The only hope of dispelling this wretchedness is in the gospel of the Son of God. No other power can pierce the clouds and scatter the darkness but Jesus, "the light of the *world*." No one else can break the chains and set the captives free and bind up the broken-hearted and bring in lasting peace. See Him now, looking upon the vast "multitudes, distressed and scattered as sheep not having a shepherd," and there comes over that scarred face, suffused with tears, the look of great compassion until there comes the great cry of tremendous urgency, "*The harvest is so great, the labourers are so few. Pray ye therefore the Lord of the harvest that He send forth labourers into his harvest.*" O church of God, awake, arise! and "give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6) to those who yet sit in darkness. He is again commanding with "all the authority in heaven and in earth," "Go! make disciples of all the nations." And there is mingled with this command all the pathos of heaven's great compassion and the assurance of victory in the "Lo, I am with you always, even to the consummation of the age" (Matt. 28:18-20).

Jesus does not ask that the world be converted in this age, but He says, "Ye shall be my witnesses" "unto the uttermost part of the earth" (Acts 1:8). He wants the whole world to hear the testimony of

his witnesses as they tell of his mighty power to save, and to feel the heart-throb of his gospel, as it is tenderly and persuasively told by Spirit-filled disciples before He returns.

### CHRISTIAN UNION

And then there comes pouring forth from Christ's heart that one petition in his intercessory prayer :

"Neither for these only do I pray, but for them also that believe on me through their word: that they may all be *one*: even as thou Father art in me and I in thee, that they also may be in us: that the *world may believe that thou didst send me*" (John 17: 20-21).

Of all the tremendous things that came surging into the heart and mind of the Son of God in those last moments, they are all summed up in this one petition that *believers in Him may be ONE*. Upon the answer of that single petition rested the salvation of the world. Not a union of patched-up compromises, or of a mistaken charity that reaches out with a bland smile and takes in everything and anybody; that pats error on the back and says, "You are a good fellow, *too*; we are so glad that you have come in." *NEVER!* Christ's prayer was for a union where *He* was in the body of believers, permeating it to the very *core*. "*I in them,*" as the all-controlling force; "And *THOU* in *ME!*" The Father must be included, for He

must be "over all and through all and in all" in this union (Eph. 4:6). As God is in Christ, there is where we meet the Father. It is *this union* for which Jesus prayed; where *He* is the *magnet* that draws by his mighty love all believers in Him into Oneness of body, where *His* will is supreme and *His* Spirit pervades the whole body, bringing it into a larger vision and oneness of purpose and action.

### THE CHURCH OMNIPOTENT

And when the church is *so* united, it will be clothed with *omnipotence* and then with matchless love the story will be *so* told; and the light, shining out from holy deeds, will be *so* compelling, that the world will believe that *Jesus* was sent of God to be the world's only *Saviour*.

Whether this union will be brought to a full realisation before Christ's return is doubtful. We know that *then* it will be the light and love of that "holy city," from which will emanate the light in which the nations walk. But it is certain that Jesus had in view this gospel age, when He thus prayed. Let us hope and pray with *Him* that to a certain extent, at least as much as it is possible in this imperfect age, it may become a fact to that degree, that the heart of our Lord may be gladdened and the world speedily evangelised, so that we may "*bring back the King.*"

'ALL CREEDS PUT INTO THE CRUCIBLE OF  
GOD'S WORD

The time has come for all believers to be big enough in heart and mind to look one another squarely in the face and in a brotherly way, knowing the limitations of all, to lay down every tenet of religion, no odds how long and sacredly it has been cherished, and put it into the crucible of *God's holy Word*; and then to hold with a *mighty faith* that which stands the test. And then standing together as one great army, keeping step with the heart beat of our glorious Leader, move out "*In His Name*" to the conquest of the world. The world is shaping for such a work; may the church rise in *His Might* and perform the task.

THE BATTLE ROYAL

But it is very evident that such an attack upon Satan's strongholds of sin and darkness will awaken the fiercest opposition. England and her colonies and the United States, though evangelised, are by no means converted. The opposition will be quickened at home as well as in the foreign field, when the Gospel—with its *Absolute Surrender to Christ*—is strongly preached. The pressing home upon the hearts and consciences of men the Sermon on the Mount with its "Golden Rule instead of the rule of gold" and its golden text, "Seek ye

first the Kingdom of God and His Righteousness" instead of their own selfish ends, will bring on "The Battle Royal" at home and abroad.

"The *White Horse*" of Missions, "the *Red Horse*" of War, "the *Black Horse*" of Famine and "the *Pale Horse*" of Pestilence, all move together to the end.<sup>1</sup> Yea, it is the presence of "*all these things*" that show "that He is nigh, even at the doors" (Matt. 24: 33).

#### CHRIST'S COMPLETE VICTORY

This aggressive work of the Christ and his Church will make *very distinct* the line of battle throughout the entire world. The obdurate enemy, like the demons, will "also believe and shudder" (James 2: 19) but will not surrender, for they are being led on by Satan. Then the Christ with his Father will appear, which causes the shaking of the earth and great physical disturbances, producing great mental distress with "the billows rolling" (Heb. 12: 26; Luke 21: 25-27).

Then, when the church is caught up, those who are not prepared and those who refused allegiance to the Christ, will pass through the last and terrible tribulation, when *Man's* government, called "*the man of sin*" is evolved, which will be destroyed utterly by Jesus and his Bridal Army, when they return to the earth to reign (Rev. 19: 11-21).

<sup>1</sup> Rev. 6: 1-8; 7: 14; Matt. 24: 14; Luke 21: 10, 11, 25, 26.

## BOTH PHASES OF KINGDOM NECESSARY

But both of these phases of the Kingdom of Christ—that of Grace and of Millennial Glory—which have for their great commission the complete overthrow of Satan and sin, are required to usher in and perfect a reign of righteousness until we have a *new heaven* and a *new earth*. It is idle talk to say that under present conditions there can be any government, which heaven would describe as “a reign of righteousness.” We are told that hunger and want produce Radicalism in Europe; what produces it here? Never since the first day of man has there been a country with such fabulous wealth and so evenly distributed, so that hunger and squalor are at the lowest minimum, than in this prosperous land; and yet there was never before such internal troubles, distrust, class hatred, etc., until men with large foresight look into our future with great forebodings and anxious hearts. Thus it will ever be, until the King returns with his glorious millennial city, from which will emanate the light and joy that this old world needs, and also from out of the portals of which will come that innumerable, joyous company of “*Over-comers*” bringing to all the water of life, and distributing to all the leaves of the tree of life, which are “for the Healing of the nations.”

*“Yea: I come quickly. Amen: Come, Lord Jesus.”*



## XXVII

### JOHN'S STANDPOINT IN RECEIVING HIS VISIONS

**M**ODERN interpreters of the book of Revelation generally believe that the events described therein cover a limited period, perhaps one generation. One class believes that all these visions describe events of the first century only; viz., the Beast (Rev. 13) was Nero; Babylon and its destruction as described in Rev. 17: 16-18: 24 was that of Jerusalem and "the end of the age" was the end of the Jewish state, etc., etc. But this theory throws all of these visions into hopeless confusion. How could Nero, the Beast, destroy Jerusalem in A. D. 70 when he died two years before? But if it should mean the Roman general Titus, who afterwards became a *humane* emperor, and his army, where are these utterly destroyed (Rev. 19: 19-21) in the first century, when they were victorious? When was Jesus seen "coming on the clouds of heaven with power and great glory"? If the Devil was chained and cast into the abyss at the close of the first century, so as "to deceive the nations no more for

a thousand years" (Rev. 20:1-3), who is doing the devilish deeds that have been and are so manifest? Then, where is the reign of righteousness and peace that was predicted? Many are looking for a millennium, but no one is so befogged by unbelief as to declare that it has already come, especially when a distracted world, recovering from a four years' war of unprecedented cruelty, is considered. This theory makes these visions to be of no benefit to those of the first century and very misleading to all who have lived since.

Then it is generally accepted that Revelation was written by John at the close of Domitian's reign, which ended in 96 A. D.; and as the book from the fourth chapter to the end deals with "The things which must come to pass hereafter" it is very evident that these visions of John were not fulfilled in the first century. This also proves that "This generation" in Matt. 24:34 cannot be the generation in which Jesus spoke for that generation had passed away before John wrote his visions of these same events.

#### IN LAST GENERATION OF THIS AGE

But there is another class who hold, with much reason, that these visions of John describe events of the last generation of this Christian age, which theory not only harmonises the whole book, but throws much light upon all other Scripture that bears upon the Second Coming of Christ. The

expressions, "The time is at hand" (Rev. 1:3; 22:10), "Things must shortly come to pass" (Rev. 1:1; 22:6), "Behold, I come quickly" (Rev. 3:11; 22:7, 12, 20) show that a limited time is included, as they are used at the beginning as well as at the end of the book and they also show that all of these events occur close to Christ's glorious Return at the end of the Christian age.

### JOHN IN "THE DAY OF THE LORD"

1. John says, "I was in the Spirit on the Lord's Day" (Rev. 1:10). R. F. Weymouth translates this, "In the Spirit I found myself *present* on the *Day of the Lord*," and adds this note, "i. e., either the time of the Redeemer's Parousia or return to the earth, or else the interval that was to elapse before the coming of that time. *That* was the *Seer's standpoint*." This literal translation declares that John was carried forward by the Spirit into "The day of the Lord," in which day all these events are to occur. "The Day of the Lord," says Jesus, "is the day that the *Son of Man* is revealed" or "the day that the veil is lifted from the Son of Man" (Weymouth; Luke 17:30; cf. vs. 24). Paul calls "The Revelation of Jesus Christ" (which is the title of this book, Rev. 1:1) "The *Day of our Lord Jesus Christ*" (I Cor. 1:7, 8) and in II Thess. 2:1, 2 he calls "the *Coming of our Lord Jesus Christ*" "the Day of the Lord" and

the same is true after his graphic account of the "Rapture" (I Thess. 4: 15-5: 2).

2. The very title of the book of "Revelation" is "The Apocalypse (revealing or unveiling) of Jesus Christ" or "His Second Coming" (Rev. 1: 1; cf. I Cor. 1: 7; II Thess. 1: 7; I Pet. 1: 7, 13; Luke 17: 30). The contents of the book also show that "Christ's Second Coming" is the theme in "Behold He cometh with the clouds and every eye shall see Him" (Rev. 1: 7), and "Behold, I come quickly, Amen. Come, Lord Jesus" (Rev. 22: 20), which statements being in the beginning and the end give the tenor of the whole book.

3. Jesus clearly states that the signs of his Coming and the Coming itself for his saints shall all be accomplished within one generation (Matt. 24: 33, 34). It is the generation that "sees *all* these things"—not some of them, but ALL—that "shall not pass away till all these things be accomplished." Only one generation can see them *all*; for those who see the first of these signs must see the last to see them all (Matt. 24: 8; Luke 21: 28). These signs of the Olivet Discourse agree exactly with the breaking of the first six seals (Rev. 6: 1-7: 17).<sup>1</sup>

4. The word "about" <sup>2</sup> (Rev. 17: 8) and "The five are fallen, the one is, the other is not yet come"

<sup>1</sup> Page 251.

<sup>2</sup> American Standard Version.

(17: 10), give John's standpoint into which he was carried forward by the Spirit and the time in the world in which all of these events occur. This last head (the eighth, which is the Beast) has "not yet come," but is near, "is *about* to come." He continues forty-two months (three and one-half years, Rev. 13: 5) when the end of this age comes by his utter destruction and the Millennium begins (Rev. 19: 11-20: 6). The seventh head—"the other (that) is not yet come" "must continue a little while" (Rev. 17: 10). The "One is" (the Sixth, Rev. 17: 10) is *John's standpoint*. The word "about," then, covers "the little while (the seventh head) that elapses between the sixth head, and the eighth, which is the last, which continues only three and a half years.

5. "*The Times of the Gentiles*" (Luke 21: 24). There is a period of time called "The Times of the Gentiles," which time is described by the Image in Dan. 2: 31-45 and "The Beasts" in (Dan. 7: 1-27). When the image is destroyed then "The saints possessed the kingdom" (Dan. 7: 22). Jesus says, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21: 24). The word "until" shows that when the "Times of the Gentiles" is fulfilled Jerusalem will be no longer trodden down. Paul, in Rom. 11: 25, 26, agrees with this, "A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in and so all Israel shall be saved."

Jerusalem and the Jewish nation have been under Gentile dominion since the time of Nebuchadnezzar, and will continue thus until the beast is destroyed (Rev. 19: 19-21). The fourth chapter of Daniel shows Nebuchadnezzar, the representative head of the image turning into a beast, just as the Gentile World Powers, which are likened unto a man (Dan. 2: 31), are changed into beasts in Dan. 7: 1-8. The setting of this vision in chapter four and the prominence given to it show that it is typical and the "seven times" ( $360 \times 7 = 2520$  days) that passed over Nebuchadnezzar stand for 2520 years (Num. 14: 34; Ezek. 4: 5-6) that shall pass over the whole image—these Gentile nations—until they "learn also that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will," which is his Son, Jesus (Dan. 4: 32). Beginning with 606 B. C., his first capture of Jerusalem (Dan. 1: 1), and adding 2520 years, we have 1914 A. D., when the world war began that swept autocracies from the earth; but taking 586 B. C., the time when Jerusalem was utterly destroyed and the supremacy passed entirely to the Gentiles, which marks the beginning of the "Times of the Gentiles," we have  $586 \text{ B. C.} + 2520 \text{ years} = 1934 \text{ A. D.}$  This is the time of the destruction of the Beast government which ends the "Times of the Gentiles."

6. A parallel "seven times"<sup>1</sup> of punishment was

<sup>1</sup> While the "seven times" refers to the intensity, yet the time element is included, as shown in verses 34, 35.



to pass also over Israel (Lev. 26: 24, 28, 34, 35), until the land should enjoy her Sabbaths. Beginning at 603 B.C., three years after the first siege (II Ki. 24: 1), and adding 2520 years, we have 1917 A. D., the year in which Jerusalem and Palestine were delivered from the Turks by General Allenby. But if we take the year 586 B. C., when Jerusalem was totally destroyed, we have  $586 \text{ B. C.} + 2520 = 1934 \text{ A. D.}$ , when Israel is fully restored, and when converted will become a part of Christ's Kingdom. On Aug. 1, 1914, the very day that the world war began, the Jews were commemorating the 2500th anniversary of the destruction of Jerusalem. If we add the 20 years to make the 2520, we have also 1934 A. D.

John's standpoint then, according to his own statement, was during the reign of the sixth head (the "one is" Rev. 17: 10) which was separated only "a little while" from the last government, the Anti-christ, who reigned only three and one-half years. This sixth head (1871-1918 A. D.) is the sixth mountain kingdom (Rev. 17: 9, 10), which was composed of the Autocracies of the world in a world-wide power to control the earth: viz., Germany, Austria-Hungary, Bulgaria, Turkey, and even Russia, which succumbed to German propaganda. The angel said to John, "The seven heads are seven mountains, and they are seven kings (or kingdoms; cf. Dan. 7: 17, 23): the five are fallen, the *One* is, the other is not yet come; and when

he cometh he must continue a little while. And the Beast that was, and is not, is himself also an eighth and is of the seven and he goeth into perdition" (Rev. 17:9-11).

There have been seven world kingdoms, that are called mountains (Jer. 51:25; cf. Dan. 2:35), as mountains tower above the surrounding hills. These are Babylon, Medio-Persia, Greece, Rome, French Revolution that headed up in the Napoleonic Empire, the Central Powers (1871-1918) and the League of Nations, which make the seven. The eighth one is the same as the "little horn" (Dan. 7:8) who plucks up these three horns, viz., the Napoleonic Empire,<sup>1</sup> the Central Powers, and the League of Nations, which are only horns out of the once Roman Empire, and forms out of these an eighth government, which is "the Beast" of Rev. 17:11 and Rev. 13.

Now John positively states that the time of his visions was during the time of this sixth head, which really began in 1871 to tower above all others in military strength until uniting to itself the Autocracies of the world became such a menace that the rest of the world had to unite to overthrow it. The Central Powers were a *mountain* that brought on a world crisis, like Napoleon did 100 years before.

<sup>1</sup> The Rule of "The Proletariat" was wounded to death by the sword of Napoleon, but is now "coming up out of the abyss" (Rev. 11:7; 13:3, 12; 17:8) to form the eighth world government (Rev. 17:11).

7. This time agrees exactly with the mighty movements in the church from 1885-1888, when the "Y. P. S. C. E.," "The Student Volunteers," etc., took up the work of *World Evangelisation*.<sup>1</sup> This is the time (1885-1886) when Jesus takes the scroll out of the Father's hand (Rev. 5:7) who alone has "times and seasons set within his own authority" (Acts 1:7; Mark 13:32). In the breaking of the first seal, there is seen a crowned rider upon a white horse (Rev. 6:2; cf. 19:11-16) which represents the consecrated hosts of missionaries riding forth to "Evangelise the world in this generation" by preaching "this gospel of the kingdom in the whole world for a testimony unto all the nations" (Matt. 24:14; cf. 28:19, 20); so that the end of this age would come and the Millennium begin. So we do not hesitate to place John's standpoint, into which he was taken "in the Spirit," to be during the time of the Sixth head (1871-1919), and the breaking of the first seal as 1885-1888. If we add to this a generation of forty years (Matt. 24:34; cf. Heb. 3:9, 10), in which Jesus says that all the signs of his coming and the coming itself *for* his saints "shall be accomplished," we have 1926-1928.<sup>2</sup> Then if we add about seven years, before Jesus returns *with* his bridal army

<sup>1</sup> See Summary, pages 240-245.

<sup>2</sup> Jesus does not say, however, that a generation must elapse but "shall not pass away until all these things be accomplished" (Matt. 24:34). He is to come for his saints during "this generation," presumably at, or near, its close.

and destroys the Beast, etc. (Rev. 19: 11-21), and commences his Millennial reign, we have 1933-35, when the Times of the Gentiles end and the Millennium begins. This makes clear the statements, "The time is at hand," "must shortly come to pass," "Behold, I come quickly," for it is only of "his Second coming" that the book treats, after the first three chapters, which cover the church period.<sup>1</sup>

<sup>1</sup> Rev. 1: 1-3 is the prologue of the great body of John's visions, which are given in chapters 4-22 and is thus to be included in the time of John's standpoint, 1871-1919 A.D.

## XXVIII

### A SUMMARY

**W**HEN Jesus takes the book out of the Father's hand (Rev. 5:7), which is sealed with seven seals, the breaking of which discloses events of a stupendous nature even to the end, He is pronounced by the executors and councillors around God's throne to be worthy:

(1) By position: "He is the Lion that is of the Tribe of Judah, the Root of David" (vs. 5).

(2) By Right of Purchase: "For thou wast slain and didst purchase unto God with thy blood, men of every tribe and tongue and people and nation" (vs. 9).

(3) By Right of Conquest: "And madest them to be unto our God a kingdom and priests; and they reign upon the earth" (vs. 10).

Not only did Jesus pay the purchase price, but He already has, when He takes the book, "a kingdom and priests," "a royal priesthood" (I Peter 2:5), and "*they reign upon the earth.*" Jesus is the great Overcomer (vs. 5). He overcame the Devil, the world, death and the grave, while on earth, and since his ascension He has overcome

by the preaching of the gospel until "in every tribe and tongue and people and nation" He has "a kingdom and priests." Demon worship, institutions and dynasties hoary with age have crumbled into dust before his all-conquering hosts. The most stupendous force in this world to-day is Jesus the Christ. His birth is observed by all classes as the greatest day of the year in every civilised nation of the globe; it was his righteousness that aroused the nations, welding them into a mighty instrument of Justice to smite Autocracy, with its cruelty and infidelity from the earth; and it is his Love and example of sacrifice that shines in the "Red Cross" and the "Red Triangle," and in the mighty hosts of consecrated Missionaries of the Cross that are belting the earth, that is the powerful factor to bring the tribes of the earth into a greater fellowship. And the *figure that loomed large* in the world's night of horror was that *lone white form*, shining out of the gloom on Golgotha's brow, *dying, that all might believe and live*, thus uncovering the *mighty heart of God*.

#### UNIVERSAL REJOICING

But this kingdom already prevailing on the earth, though now a royal priesthood, is ready to burst forth into a real visible kingdom as it meets its coming King. No wonder that every created thing in heaven and on earth and sea bursts forth into such mighty volumes of praise (Rev. 5: 9-14),



seeing that "the whole creation, groaning and travailing in pain together until now, is about to be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:21-23). As soon as Jesus receives the sealed book, He proceeds to dispossess Satan of the earth, by breaking the seals. Let us prayerfully examine this procession of horses, as they move across the world's stage, for they describe most clearly the events by which we are surrounded to-day.

### I. THE WHITE HORSE OF MISSIONS

"And I saw, and behold, a white horse, and He that sat thereon had a bow; and there was given unto Him a crown; and He came forth conquering and to conquer" (Rev. 6:2).

White denotes purity and is heaven's colour, Jesus, in Rev. 19: 11-16, is on a white horse and so is His army on white horses. A white horse, then describes the conquering hosts of Christ that are on the earth. It means the pouring out of God's Spirit "in the last days" (Acts 2: 17) and means the evangelising of the world which Jesus gives as a positive sign of the end of the age. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24: 14).

This certainly corresponds to the mighty movements of the Holy Spirit during the eighties of the

last century, when there appeared that epoch-making book, "The Crisis of Missions" (1886), by A. T. Pierson, which bristles with stirring facts and heavenly power. It sounded a trumpet blast like those of the Apocalypse, viz., "The church of Christ is asleep. Let a thousand trumpets like the sound of many thunders uttering their voices, rouse us all from apathy and lethargy. Let facts, like the fingers of God, write God's message on the walls of our temple of mammon and palaces of luxury, as in letters of fire, till selfishness and worldliness shall tremble at the manifest presence of the Lord.<sup>1</sup>

(1) *In 1885, the Northfield Convention issued a clarion call—"An Appeal to Disciples Everywhere," D. L. Moody presiding. It was signed by A. T. Pierson, A. J. Gordon, L. W. Munhall, George F. Pentecost, J. E. Studd (England), et al. It was a trumpet call from the throne calling for (a) "The immediate occupation and evangelisation of every destitute district of the earth's population; and (b) a new effusion of the Spirit in answer to united prayer."*

(2) *In 1886, at Mount Hermon Summer School; "Where nearly three hundred young men from about one hundred colleges, gathered for four weeks of prayer and Bible study. The Spirit of Missions was marvellously poured out. Early in the meeting it became evident that a new and*

<sup>1</sup> "Crisis of Missions," page 352.

strange influence was at work from above." "One hundred of those students consecrated their lives to the work of missions." "Those who were present at both the convention of 1885 and the summer school of 1886 were constrained to say, 'This is the finger of God.' 'It was obviously the work of no man, but of *His Holy Spirit*.'" <sup>1</sup> Similar conventions were held by "The Church Missionary Society" of London, all over England in 1886. Out of these and the "Appeal" of 1885 came the world convention, called "The London International Missionary Conference," in 1888.

(3) *In 1886 The Student Volunteer Movement* came out of this summer school at Mount Hermon. Out of this movement have come more than one-half of all the missionaries. It was in the convention of 1888 that they took up the cry that had been maturing since "The Appeal" of 1885, "*Evangelise the World in this Generation*." This has been their motto, which was taken up by "The Laymen's Missionary Movement" and is now sweeping on with a mighty impetus to its full realisation. So we do not hesitate to put down 1885-1888 as the time when "the White Horse" of Missions moved out, and as the beginning of "This Generation" that Jesus says "shall not pass away till all these things shall be accomplished" (Matt. 24:34). Especially is this seen when it is recognised that all that galaxy of missionary

<sup>1</sup> "Crisis of Missions," pages 362-3.

leaders—A. J. Gordon, A. T. Pierson, Hudson Taylor, A. B. Simpson, F. B. Meyers, etc., etc., and all leading evangelists—D. L. Moody, Geo. F. Pentecost, R. A. Torrey, Wilbur Chapman, W. L. Munhall, down to Gipsy Smith, William Sunday and S. D. Gordon—all believed and preached the near “Return of our Lord.” “*WORLD Evangelisation*” and the soon “Coming of Christ” issued forth with great unction from the same lips and hearts (Matt. 24:14).

(4) In 1885, *The Society of Christian Endeavour* formed its first United Society at Old Orchard, Maine. It had its origin in 1881 and now has 75,000 societies and over 4,000,000 members covering the world. All of these great movements among the young people is the refulfilment of Acts 2:17-21, which was only partially fulfilled at Pentecost. For “the wonders in the heavens above and the signs on the earth beneath” “before that great and notable day of the Lord come” are to be fulfilled at the close of this age. “In the last days,” saith God, “I will pour forth of my Spirit upon all flesh, etc.” (vs. 17). Note, it is “your sons and your daughters shall prophesy (Y. P. S. C. E.,<sup>1</sup> etc.) and your young men shall see visions”

<sup>1</sup> What an epoch in church life was that when “(Y)our sons and (Y)our daughters” took their place in Christ’s work, side by side and with equal efficiency. They both saw the “vision” of “A saloonless Nation in 1920” as early as 1911, and it was these young people who grew into leaders that were mighty factors in producing it. God foretold it away back in Joel’s day and emphasised it at Pentecost.

of a "saloonless nation in 1920" and these Endeavourers and Student Volunteers shall see visions of a "*World Evangelised in this Generation.*" "My handmaidens" are especially emphasised as woman comes into her place of influence in 1920 A. D. (Acts 2:18), The New York World Convention of the Y. P. S. C. E. (July 6-11, 1921) took for its cry "A Warless World in 1923." This is not an impossibility, for France by entering the Ruhr, may create such a crisis, out of which may come a nominal *Peace*. May God grant it, for it is "when they are saying peace and safety" that Jesus appears, which causes the great commotion (I Thess. 5:2-3; Matt. 24:37-39).

(5) In 1887 "*The Christian and Missionary Alliance*" was chartered, but had sent out its first missionaries in 1884. It now supports over three hundred missionaries and seven hundred native helpers, over 1100 in all, in strategic centers of the heathen world. Their object is to reach "the regions beyond," "the uttermost parts of the earth," and under the strong leadership of its president, Paul Rader, is planning a great advancement in a mighty crusade to make real Matt. 24:14.

These great missionary movements supplementing the Denominational Missionary Boards, who with their combined missionary budgets may soon reach a billion dollars, will all move on, accelerated by the mighty urgency of the Holy Spirit, even to the end. The three Horses of War, Famine and

Pestilence, cannot stop them. It is "a door opened, which none can shut" (Rev. 3:8), and will bring the end (Matt. 24:14). These mighty hosts of God, drawn together by His Spirit as they face their stupendous task, will carry this "gospel of the kingdom" to earth's remotest bounds and will cease only when they hear the triumphant shout of their descending Lord and exchange their battered armours for their white robes and crowns of glory and rejoicing (I Thess. 2:19).

II. The *Red Horse of War* follows the white horse. To its rider "was given to take peace from the earth" and "that they should slay one another; and there was given unto him a great sword" (great weapons for destruction; Rev. 6:4). This has been literally fulfilled and has a definite date, Aug. 1, 1914-Nov. 11, 1918, A. D. Peace was certainly taken "from the earth" for nearly every nation was drawn into its dreadful vortex, and none escaped its scourge. It was "Nation arising against nation and kingdom against kingdom" (Luke 21:10; Matt. 24:7; Mark 13:8). It is doubtless the *last "World War."* The battle of Armageddon is not world forces contending with each other, but arrayed to resist the return of Jesus as King, "whom the Lord Jesus shall slay with the breath of his mouth" (II Thess. 2:8) as Sennacherib's army was destroyed by supernatural power (II Kings 19:35; Rev. 19:17-21). Wars may continue to the end; but if France gets into war



with Germany over the reparations, she and Belgium will have to fight without the aid of Great Britain, the United States or the Allied Powers. Labour and the people in general will refuse to be drawn into another world war. A vast change in sentiment has come over the world since 1914. A generation then had seen the dogs of war fed and trained for fighting and there was a general itching to let loose the leashes. The present, nervous growling presages, not another general conflict, but a tremendous effort to banish war with all its horrors forever.

III. *The Black Horse of Famine* comes next whose rider "had a balance (scales) in his hand," and a voice said, "A measure of wheat for a shilling and three measures of barley for a shilling," etc. (Rev. 6: 5-6). This is not a prediction of universal famine but of universal "conservation of food." This "black horse" moved through this whole nation, entering every city, hamlet and cross-roads with its placards, "Food will win the war," "Mix barley with wheat, making war-bread," etc. His nose entered every pantry, while its rider used his scales, giving only 30 lbs. of fine flour to each, and made "Meatless and wheatless days," etc., until the new word, "Hooverising," was framed. This was in America where there was plenty and breadlines were formed and food was conserved with severe restrictions throughout the earth. This rider with his "balances" came on the scene as

definitely—Feb. 1, 1917—as did the Red Horse. These two horses with their riders were seen by nearly every man, woman and child in the whole world. How could these predictions be more completely fulfilled?

IV. *The Pale Horse of Pestilence*, whose rider is "Death," appears next on the scene. This also has a definite date, for commencing in the summer of 1918, "The Spanish Influenza" alone took more lives in six months than were killed during the four years and three months of war. Who can explain this scourge, that swept the Atlantic coast and then never missed a city or hamlet until it struck the Pacific, taking 350,000 in its awful toll? It compassed the globe taking six million in India. These horses are "globe trotters" indeed, for the whole world is concerned in the breaking of these seals, which disclose events that immediately precede the *Return* of our Lord. But while the whole world is connected with the war, the conservation of food, etc., yet it is in "*The fourth part of the earth*" where they "kill with sword and with famine and with pestilence" (Rev. 6:8). This has been remarkably fulfilled; for the battleground of the world war and where they still kill men with the sword is Europe with Russian and Turkish Asia, which cover just one-fourth part of the earth's surface and number 425 millions, or one-fourth of the earth's population of 1700 millions. It is here also where the famine and "death" exist and will

exist. The famine may shift but it will exist in only one-fourth part of the earth.

V. Under the fifth seal the martyrs, "God's elect," "cry with a great voice" from "underneath the altar" (Rev. 6:9-11). "Shall not God avenge his elect that cry to Him day and night?" says Jesus. "I say unto you that He will avenge them speedily. Nevertheless when the Son of Man cometh shall He find faith on the earth"? (Luke 18:7-8.) What a strong challenge this is for a mighty cry for the Return of the KING. These martyrs are told to "Rest yet, for a little time" (vs. 11), which corresponds to "a little while" of Rev. 17:10, which is the time of reconstruction under the "League of Nations"—the seventh World government. This seal shows that there had been no translation of the saints up to this time. It is near, for they are seen wearing their white robes after "a little time" "before the throne" (Rev. 7:9).

VI. The next event, which is yet to come, is the breaking of the sixth seal, which produces the great earthquake and the signs in the heaven (Rev. 6:12-14; Matt. 24:29; Luke 21:11). These physical disturbances accompany and are produced by the approach of Deity to the earth (Heb. 12:21, 26; Ex. 19:16-18).

VII. Then "the face of Him that sitteth on the throne and the wrath of the Lamb" are visible. The people are terrified at their appearance and

seek to hide, and "all the tribes of the earth shall wail (Moffatt) and they shall see the Son of Man coming on the clouds of heaven with power and great glory" (Matt. 24:30) and shall say, "the great day of their wrath has come and who is able to stand" (Rev. 6:17).

VIII. Then comes the sealing of the 144,000 Israelites (Rev. 7:3-8) who are to be left on the earth, while the Bride is caught up. The "dry bones" of Israel are coming together under "Zionism" and are returning to Palestine to soon "stand up an exceeding great army" (Ezek. 37:14).

IX. The angels as reapers gather "the elect" from the four corners of the earth, who "are caught up in the clouds to meet the Lord in the air" (Matt. 24:31; I Thess. 4:16, 17). John does not describe the change or catching up, for Paul says it shall be done "in a moment, in the twinkling of an eye" (I Cor. 15:51, 52) which cannot be described; but he describes their appearance before the throne (Rev. 7:9-17).

X. "A great Multitude" of Saints "which no man could number" are next seen in glory with their white robes and palms of victory with Jesus, the Lamb. Jesus as "their Shepherd" "shall guide them unto fountains of waters of life and God shall wipe away every tear from their eyes" (Rev. 7:9-17). This is when Jesus, as the Nobleman, "receives his kingdom" as a whole to return with it to reign on the earth (Luke 19:12-15).

XI. In the meantime the terrible judgments as described by the seven trumpets and seven bowls of wrath are being poured out upon an impenitent world (Rev. 8: 1-16: 21).

XII. The Harlot named Babylon is entirely destroyed by the Beast government (Rev. 17: 16-17).

XIII. Then Jesus as "The King of Kings" is seen coming out of heaven with his Bride "clothed in fine linen white and pure" riding upon white horses in their wedding journey to their future home in a redeemed earth (Rev. 19: 11-21).

XIV. Then after the destruction of the Beast and False Prophet and the federated armies, Satan is bound and caged (Rev. 20: 2-3).

XV. Then Jesus and his Bride are seen upon thrones reigning for a thousand years; but at the close of which is seen the destruction of those who are still obdurate, and the hurling of Satan into the lake of fire where are the Beast and the False Prophet (Rev. 20: 10).

XVI. Then comes the final judgment and the second death (Rev. 20: 11-15).

XVII. "Then cometh the end, when He (Jesus) shall deliver up the kingdom to God, even the Father" (I Cor. 15: 24), and John sees "*A NEW HEAVEN and a NEW EARTH.*"

## XXIX

### THE SIX SIGNS OF THE OLIVET DISCOURSE AND THE SIX SEALS OF REVELATION COMPARED

**T**HE similarity in the order, number and character of these events is so striking, that they are given in a separate table.

They are both from Jesus and for the same purpose, viz., to be the signs of his Return (Matt. 24: 3, 32-34).

What the Olivet Discourse is to Matthew, Mark and Luke, the Apocalypse or Revelation is to John's Gospel.

As John gives a whole book to this great theme he omits the Olivet Discourse.

#### CHRIST'S SECOND COMING—THE THEME OF BOTH

Same Signs given—viz.:

- |                                              |                                               |
|----------------------------------------------|-----------------------------------------------|
| 1. World Evangelism (Matt. 24: 14)           | 1. White Horse—World-Wide Mission (Rev. 6: 2) |
| 2. War of Nations (Matt. 24: 7; Luke 21: 10) | 2. Red Horse—World War (Rev. 6: 4)            |
| 3. Famines (Matt. 24: 7; Luke 21: 11)        | 3. Black Horse—Famine (Rev. 6: 5, 6)          |
| 4. Pestilences (Luke 21: 11)                 | 4. Pale Horse—Pestilences (Rev. 6: 8)         |



- |                                                                                      |                                                                                                       |
|--------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| 5. Earthquakes (Matt. 24:7; Luke 21:11)                                              | 5. Earthquake (Rev. 6:12)                                                                             |
| 6. Signs in Sun, Moon and Stars and Terrors on earth (Mat. 24:29; Luke 21:11, 25-28) | 6. Sun and moon changed, Stars fall, Heaven removed, Earth moved, and Terrified people (Rev. 6:12-17) |

## Same Events

- |                                                                           |                                                                 |
|---------------------------------------------------------------------------|-----------------------------------------------------------------|
| 1. Christ's appearance in the clouds (Matt. 24:30; Mk. 13:26; Luke 21:27) | 1. Christ's appearing (Rev. 6:16, 17)                           |
| 2. All the tribes of the Earth mourn (Matt. 24:30)                        | 2. All worldlings are terrified (Rev. 6:15-17)                  |
| 3. Elect gathered out of the earth (Matt. 24:31)                          | 3. Saints translated out of the great tribulation (Rev. 7:9-17) |
| 4. The great tribulation (Matt. 24:7-13, 29; Luke 21:10, 11, 25, 26)      | 4. The great tribulation (Rev. 6:3-17; 7:14)                    |
| 5. Jews restored to Palestine (Luke 21:24; Rom. 11:25, 26)                | 5. Sealing of 144,000 Jews (Rev. 7:3-8; Ezek. 36:24-28)         |

## SAME TIME—ONE GENERATION

(Matt. 24:33,34)

I. Jesus says, "When ye see *all these things*, know ye that He is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished" (Matt. 24:33, 34).

"*All these things*," which are the six signs given in the above table, is the sign which Jesus gives in answer to the question, "What shall be the sign of thy coming and of the end of the world" (Matt.

24:3)? It is not some of them but ALL concurring together that becomes the sign. The word "all" is the keyword. Some generation will "see *all* these things," and during this generation, that sees all these things, I will come.

It does not follow that Jesus means the generation in which He is speaking, but the generation that sees "all these things." Only one generation can see them all, for those who see the first, must see the last to see them all. Jesus adds, "Heaven and earth shall pass away but my words shall not pass away." That is, though centuries may intervene, yet my words will stand and I will certainly come in that generation when all these signs appear.

"That generation" is as correct a translation as "this generation"; but "the present generation" as translated by Moffatt is without warrant. Jesus is not speaking of the present generation, but of that generation that shall see "all these things," which He clearly indicates will not come until Jerusalem is destroyed and "shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," which "times" have not yet expired. (Luke 21:24). Neither does "generation" mean the Jewish race, for the perpetuity of the Jews as a race is not Christ's theme, and could not be a sign, for how could their continuance show that He was "*nigh* even at the doors." It is the custom of

Jesus to speak to his disciples that were present as representing all others during the dispensation. "*Ye* are the light of the world" means all disciples to the end of the age.

"When ye see *all* these things," viz., world war, famines, pestilences, earthquakes, world evangelism and signs and terrors in heaven and on earth—all converging in one generation, "this generation shall not pass away until all these things be accomplished" (Matt. 24:33, 34). "But when these things *begin* to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Luke 21:28). These words of Jesus show that all will occur in one generation.

When Jesus says in Matt. 24:36, "But of that day and hour knoweth no one," etc., He does not say that no one can know the generation, but cannot know the day or hour. He has just given the sign that they may know the generation, but they are not to set days or hours. It will come unexpectedly, like the Flood in the days of Noah (Matt. 24:38, 39), but Noah knew the generation or he would not have built the ark. But no one knew the day or hour.

II. "The Revelation of Jesus Christ" (Rev. 1:1)—the title of John's visions—is the *Revealing* of Jesus *Himself*. The word "Apocalypse" in Rev. 1:1 means the same as in I Cor. 1:7; I Pet. 1:7, 13; Luke 17:30, and II Thess. 1:7, viz., "The revelation of the **Lord** Jesus from heaven." Jesus

was veiled while in the flesh and is present now only by his Advocate the Holy Spirit; but some day He is to be *revealed* "when the veil is lifted from the Son of Man" (Luke 17: 30, Weymouth's translation), which means his glorious Parousia. "Christ's Second Coming" is in the text as well as the title. "Behold He cometh with the clouds and every eye shall see Him" bursts forth the Apostle in his prologue and the book closes with "Behold I come quickly." This expression and the "Time is at hand" coming at the beginning as well as at the close show that all the events occur in one generation and occur close to Christ's Advent.

John says, "In the Spirit I found myself present on the *day of the Lord*" (Rev. 1: 10, Weymouth), that is, John was carried by the Spirit "into the day of the Lord," in which day Jesus is revealed (Luke 17: 24, 30; I Cor. 1: 7, 8; I Thess. 5: 2; 4: 16, 17; II Thess. 2: 2). So the book of Revelation from the fourth chapter to the end is the unfolding of the events that just precede and accompany the glorious appearing of our returning Lord to establish his visible kingdom of glory upon the earth.

As Jesus says in the Olivet discourse that his coming again and all the signs of that coming shall be in one generation, and as the Revelation of John deals with the same events it must cover also only one generation.

SAME AUTHOR—JESUS

(Given over sixty years apart)

“And for that the dream was doubled unto Pharaoh, it is because the thing is established by God, and God will shortly bring it to pass” (Gen. 41 : 32).







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